





A  
PARAPHRASE  
ON THE  
ACTS OF THE HOLY APOSTLES,  
AND UPON ALL THE  
EPISTLES OF THE NEW TESTAMENT.

BEING A COMPLETE

*SUPPLEMENT to DR. CLARKE'S PARAPHRASE on the  
FOUR GOSPELS.*

WITH A SHORT PREFACE TO EACH EPISTLE ;

SHEWING

The Occasion and Design of it ; with the several ARGUMENTS set at  
the Head of each Chapter.

AND

A GENERAL INDEX to all the Principal MATTERS, WORDS, and PHRASES of  
the NEW TESTAMENT, excepting the REVELATIONS.

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FOR THE USE OF FAMILIES.

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IN TWO VOLUMES.

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## PREFACE TO THE READER.

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A CLEAR and familiar explication of the Holy Scripture for the service of common readers, is of benefit to religion in general, and to the Protestant religion in particular. For the truth of this I need only appeal to the experience of those families, or private persons, that have profited by the labours of divines in this way. I am so much an enemy to keeping the unlearned in ignorance of these writings which are the only *rule of faith*, that I esteem no performances beyond those that tend to make every one's principles in religion his *own*. The history and doctrines of our blessed Saviour in the four gospels, are adapted to the understandings of all people with such exactness of judgment, and so happy a perspicuity of style, by the Paraphrase of Dr. Clarke on those books, that I no sooner read that work, but I wished it in every house; and desired nothing more earnestly, than to see the remaining parts of the New Testament put by him into peoples hands in the same condition of clearness and simplicity. His unavoidable engagements gave him no leisure to do this. And

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## PREFACE TO THE READER.

it was by his encouraging my inclination to attempt it, that I ventured to carry on what he began, with an exactness few can pretend to, and a success I can never hope for. Yet I promise, to my utmost, to follow his example, in seeking for the sense of the sacred writings with the most unprejudiced mind, and giving it with a sincere regard to plainness, and what I take to be truth.

P R E.

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## P R E F A C E

TO THE

### *ACTS OF THE APOSTLES,*

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**T**HE FOUR GOSPELS contain an account of the Life, Doctrines, and Death of the Holy JESUS. This Book of the ACTS contains a History of the Propagation of his Religion for the first thirty years after his Ascension. It informs us of the miraculous Abilities conferred upon the Apostles and primitive Disciples; and their preaching of this Religion first in the Jewish Land, and then in several parts of the Gentile World.

Though we have in this Book, an Account of the Travels of but two Apostles, viz. St. Peter and St. Paul (and that but very brief) yet the labours we find them to have undergone, are a sufficient Intimation and Assurance of the same Industry and Application in all the rest of the Apostles, who preached the Gospel in other parts of the World.

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## P A R A P H R A S E

ON THE

## ACTS OF THE HOLY APOSTLES.

## CHAP. I.

*An Account of some Passages between Christ and his Apostles after his Resurrection. Of what passed at his Ascension. The Election of Matthias into the Apostleship.*

D. 33. 1 **THE** \* former treatise have I made, O Theophilus, of † all that Jesus began both to do and teach.

2 Until the day in which he was taken up, after that he, thro' the † holy Ghost, had given commandments to the apostles whom he had chosen;

minds of men for the reception of his religion; and ending

1, & 2. **THE** gospel which I, Luke, wrote some time ago (for your instruction, most excellent Theophilus) contains an account of the life and doctrine of Jesus the Messiah and Saviour of mankind; in which I was as full and particular † as I thought needful for the instruction of a christian convert: beginning from the birth and preaching of John the Baptist, his forerunner, sent to prepare the minds of men for the reception of his religion; and ending

\* Ver. 1. [The former treatise]—*Τὸν πρῶτον λόγον*; or, the former part, viz. St. Luke's Gospel, and this of the Acts, seeming to have been but two parts of one and the same book, and probably published together. See Appendix to the Paraphrase on 1 Tim. in imitation of Mr Locke's Manner. "Sunt enim Acta *διεμέμμενος* ejus operis *λόγος*, ejus *πρῶτον λόγον* ipse suum agnoscit evangelium. Acta postea ab evangelio divulserunt, quibus commodius visum, ob locorum faciliorem expeditioremque invicem comparationem, evangelistas separato codice complexi, & ab actis fecerni." Dodwell, Dissertat. in Iren. 1.

† Ibid. *πρὸς πάντων* must be thus limited; see John xxi. 25.

‡ Ver. 2. [He through the Holy Ghost]—It being not

A. D. 33. ending at the day of his ascension, when he was taken up into heaven by the power of the same † Holy Spirit that conducted him thro' the whole course of his ministry, and in the ‡ choice of his twelve apostles, who were to be the witnesses of what he had done and taught.

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

about the nature and success of his religion, which they were to preach to mankind.

4 And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *said he*, ye have heard of me.

5 For John truly baptized with water: but ye shall be baptized with the Holy Ghost,

3. To which apostles (as I there related, Luke xxiv.) he shewed himself alive immediately after his resurrection, convincing them of the truth of it by many the most undeniable proofs, for forty days together; by eating and drinking, and discoursing with them, in his wonted manner,

4, & 5. At the last of which times of his meeting and conversing with them, (being the day \* on which he ascended,) he ordered them not to begin the work of preaching the gospel immediately, but to stay at Jerusalem, till he should send down upon them those gifts of the Spirit, which God had long before promised to his church, Joel ii. 28. and which (said he) you have heard me several times speak of, and engage to

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not by expositors clearly determined, to which part of the sentence these words are to be connected, i. e. Whether Christ is said to have been taken up by the Holy Ghost, or to have chosen and commanded his apostles by the Holy Ghost; I have therefore expressed both meanings in the paraphrase. But indeed ἀναλίσθεις διὰ being not so good Greek as ἐπιλαμβάνεις διὰ, I take the latter to be the true sense, and the construction of the words seems to determine it so.

\* As some of our best commentators think, though it be not absolutely certain.

† Or being rendered by *that*, connects the sense of the two verses. Or, it may be no reference to any particular form

Ghost, not many days to fulfil in you, in words to this A. D. 33. † hence. effect, viz. That || as John the Baptist made his disciples by the significant ceremony of plunging them in water, so you shall be consecrated as my apostles in a manner much more solemn, by a miraculous effusion of the Holy Spirit; and this I will perform about ten † days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

6. Jesus saw the greater occasion for giving this order, and repeating this promise to his apostles, from the common prejudice and false notion they still were possessed of, concerning the temporal grandeur of his kingdom; or at least that his kingdom was presently to come; which they shewed plainly, by asking him, whether, after his resurrection and ascent into heaven, he intended to gather the Jewish nation from its dispersion, and raise it into a powerful state; as they expected the Messiah would do.

7 And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power.

7, & 8. To which question Jesus gave them this reply. There are indeed great things spoken by the prophets, concerning the restoration and flourishing estate of the Jewish church, † under the Messiah; but the particular time and manner, in which God shall please to accomplish these things, is one of those secrets which he has reserved to himself, Deut. xxix.

former speech, but a general recapitulation of former promises now renewed; and then our translation stands good.

|| See the foregoing note.

† Viz. at Pentecost, which was ten days after Christ's ascension.

† See Dan. vii. 13, 14.

A. D. 33. 8 But ye shall receive \* power after that the Holy Ghost is come upon you : and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost † parts of the earth.

tend these conquests not only over this city and the Jewish land, but to the most distant parts of the Gentile † world.

9 And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

ry, which took him up from the ground, and gradually carried him out of their sight.

10 And while they looked stedfastly towards heaven, as he went up, behold two men stood by them in white apparel.

to be parted from him (and yet perhaps, with some hopes that he would soon return to them again ; ) two of the angels that attended him, came down, and stood near to them, in human form, and in bright and glittering

xxix. 29. In the mean time let this satisfy you, that you shall be the chief officers under me, in erecting and governing my kingdom: The Holy Ghost, which I have promised, shall endow you with such \* power, that you shall give miraculous evidences of the truth of my religion, shall conquer the prejudices, and gain the belief of mankind, and shall ex-

not only over this city and the Jewish land, but to the most distant parts of the Gen-

9. These are some of the last words that Jesus spoke to his disciples upon earth, which as soon as he had ended, and given them his blessing, Luke xxiv. 50. there came from heaven a cloud of glo-

ry, which took him up from the ground, and gradually carried him out of their sight.

10, & 11. To which I now add another remarkable circumstance, That while the disciples were beholding his glorious ascent, with the utmost amazement and concern

to be parted from him (and yet perhaps, with some hopes that he would soon return to them again ; ) two of the angels that attended him, came down, and stood near to them, in human form, and in bright and glittering

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\* Ver. 8. ἡ δύναμις τοῦ ἁγίου, *Ye shall receive power.* The word power seems here to be emphatical, as respecting the disciples notion of having temporal power under Christ—Ye shall receive power indeed of a much more excellent kind.

† ἕως τῶν ὁρίων τῆς γῆς. See ver. 1. and Luke xxiv. 47, 48, 49.



11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

“ charge your duty ; and be assured, That, to your  
“ eternal honour and happiness, you shall one day  
“ see this same Jesus, your Master and Saviour, come  
“ again in the same glory and majesty, to the so-  
“ lemn and final judgment of all the world.

12 Then returned they to Jerusalem, from the mount called Olivet, which is from Jerusalem a Sabbath days journey.

ing about seven or eight furlongs distant, and there waited, according to his order, for the promise he had made them.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James.

14. These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren.

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ing apparel, and spoke to them A. D. 33.  
in this cheerful and comfortable manner. “ It is vain, O ye  
“ disciples of Jesus, to look any  
“ longer after him, whom ye  
“ can now no longer see. But  
“ be not discouraged at his de-  
“ parture ; observe the rules he  
“ has given you ; wait his pro-  
“ mise ; and courageously dis-

12. These transactions of Christ's ascension were done at Bethany, on a part of the Mount of Olives (as I related Luke xxiv. 50.), from whence the disciples now returned to Jerusalem, being about seven or eight furlongs distant, and there waited, according to his order, for the promise he had made them.

13. & 14. During their stay in which place, they constantly attended the stated worship of God in the temple ; and at other set times met together for their more private devotions, in an upper convenient and private apartment, where they were used to assemble for that purpose along with the women that followed Jesus, and with Mary the mother of Jesus, and his other relations and disciples.

A. D. 33. 15 AND \* in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty:)

† Ver. 13.  
14.

at one of their assemblies † before mentioned, consisting of about sixscore, St. Peter moving them to it, by speaking to them in the following manner.

16 Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake ‡ before concerning Judas, which was a guide to them that took Jesus.

17. For he was numbered with us, and had obtained part of this ministry. *of my bread, hath lift up his heels against me;* so was Judas chosen into the nearest place of trust by our Lord, and was our fellow apostle; but betrayed him for a sum of money.

18 Now this man purchased a field with the reward of iniquity,

15. And \* now being to give an account of several transactions of these apostles and first disciples of Jesus Christ, after his ascension into heaven, I shall begin with that of their choice of an apostle in the room of Judas, which was done

16. My fellow apostles and fellow disciples, you well know those prophetic expressions of David (Psal. xli. 9. lxix. 25. cix. 8.), which are most eminently fulfilled in the traitor Judas, both as to his office, his crime, and his punishment.

17. For as in the first of those passages, it was said of Achitophel, *Mine own familiar friend in whom I trusted, which did eat* of my bread, *hath lift up his heels against me;* so was Judas chosen into the nearest place of trust by our Lord, and was our fellow apostle; but betrayed him for a sum of money.

18. & 19. Of which he had no other advantage, but to return it back to them that gave it him, and

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\* Ver. 15. At this verse I take the history of the Acts properly to begin, the foregoing part of the chapter being either a recapitulation of, or addition to his Gospel History.

† Ver. 16. *Note,* The true rendering of this verse seems plainly to be this: *It is fit that this Scripture should be fulfilled concerning Judas—Which the Holy Ghost by the mouth of David spake before* (viz. concerning other persons, and now perfectly applicable to Judas's case.)

ty, and falling headlong, \* he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; inasmuch as that field is called in their proper tongue, † Acceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take.

21 Wherefore of these men which have accompanied with us, all the time that the Lord Jesus went in and out among us.

directing it in such plain words. But he must be one

and in the utmost horror and distraction of a guilty mind, to go and hang himself, and falling down from the place \* he did it in, his body broke, and his bowels gushed out. Which wicked fact, and exemplary fate of Judas, is so notoriously known to all the inhabitants of Jerusalem, that the field purchased by the chief priests with that money, is to this day, vulgarly called, *The field of blood* †.

20. Thus the violent and unnatural end of this man is a perfect and dreadful completion of the *second* expression of the Psalmist. *Let his habitation be desolate, and let no man dwell in his tents.* The last is, *and his office let another take.*

21. & 22. Which it is plainly our duty now to complete, by choosing a fit person in his place, our Lord designing the number to be twelve, by his own first choice, and the Holy Ghost thus

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that

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\* The sense of the word ἀνέχεται (*he hanged himself*) in St. Matthew, being not absolutely determined by interpreters, nor the manner of Judas's falling down and bursting, agreed upon, I have expressed it in the paraphrase, with as little addition to the text as I could. Only I observe, that our translation of ἀνέχεται, more exactly answers to the death of Achitophel, 2 Sam. xvii. 23. whom the best interpreters allow to be the type of Judas.

† In the Syriac חקל דמא (*Chakeldama*) which was the language of Judea at that time, with a very little mixture with the Chaldean. That this Syro-chaldaic was the vulgar language of Palestine in our Saviour's time, and of the affinity between those two tongues, the reader may see Father SIMON's Crit. Hist. N. Test. p. 55. 56.

A. D. 33. 22 Beginning from the baptism \* of John, unto that same day that he was taken up from us, mult one be ordained to be a witness with us of his resurrection.

That so he may be able to concur with us, in exactly teaching the same doctrines, and giving a clear testimony to the same facts, especially that of Christ's resurrection, as the chief and greatest argument both to Jews and Gentiles.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said. Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen:

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go † to his own place.

an office, which Judas had lost by so notorious a transgression, and was gone † to receive the punishment due to such a crime.

23. To this proposal of St. Peter the whole assembly agreed, and accordingly nominated two persons thus qualified, Joseph and Matthias.

24. & 25. And because they had not as yet the particular guidance and direction of the Holy Ghost for such purposes, they therefore referred their choice to God, by solemn and earnest prayer, beseeching him as the infallible searcher of the hearts, temper, and qualifications of all men, to point out to them, which of the two was the person most proper and worthy, for the discharge of so great and weighty

26. And

\* Either John's baptizing his *own* disciples, or else his baptizing of Jesus, which latter Grotius takes to be the proper beginning of the Evangelical State and History. But the phrase being the same here, as in Mat. xxi. 25. rather seems to denote the former; and St. Luke having been so particular in his account of John Baptist's birth, preaching, and baptism, I have chosen to express it accordingly in this place.

† *Εἰς τόπον τὸν ἴδιον*, emphatically to his *proper place*, a place more fit for him than the *apostleship*.

26 And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apostles. and persons to several uses and offices; which lot falling upon Matthias, he was chosen into the vacancy, and made the twelfth apostle.

26. And the particular manner they requested of God to assist and direct their choice in, was by lot, a method he had been wont \* to use among his people in his designation of things

A. D. 33.

## CHAP. II.

*The Descent of the Holy Ghost on the Apostles. The Manner and Circumstances of it. The Amazement it put them into. The Calumny raised upon it by the Jews. St. Peter's Vindication of it. The Effect which his Discourse had upon many of them. Three Thousand baptized.*

I AND when the day of Pentecost was fully † come, they were all with one accord in one place.

1. THE day was now come in which Jesus was to fulfil the great promise of the Holy Ghost to his disciples: the day of Pentecost, so called from its being the fiftieth day after the passover †. (and the very day of the year on which the law given by God, from Mount Sinai, with so much glory and terror): and he did it accordingly, at an assembly of the whole hundred and twenty, for the worship of God, and the celebration of this great feast of weeks, in the following manner.

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2. & 3.

\* See *Levit. xvi. Numb xxv. 59. Josh. xiii. 2, 6. Judg. xx. 9. 1 Chron. xxiv. 5. Prov. xvi. 33.*

† The Jews reckon their days from sun-set to sun-set, and so the morning, or time toward noon, was the middle, or rather concluding part of each day; now this meeting of the disciples being about *nine in the forenoon*, the day was said to be *fully come*; or, as some think, it was *fully come*, when the *day-light* perfectly appeared.

A. D. 33. 2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them.

company sat the shape of a cloven tongue (*to signify the particular gift of several languages*) which were bright like fire (*to signify the clear light and knowledge that was now to be imparted to their minds, and the vigorous energy of the Spirit to enable them to spread and preach it to others.*

4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. particularly that of speaking what the Spirit dictated to them, in different

5 And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven.

That as every man of the Jewish religion, of what country soever, was obliged to appear at this feast at Jerusalem, this universal resort might give the best opportunity of observing, examining, and publishing such

2. & 3. They first heard a strange and unusual sound from above, somewhat like that of a strong wind, which came upon the room where they were assembled, and in a wonderful manner filled and shook it (*thereby signifying the strength and power of that Spirit that was coming on them, for enabling them to fill the whole earth with their doctrine*); and then upon every one of the

4. And the effects were fully answerable to each part of these figurative resemblances, for they were now every one of them endowed with many extraordinary abilities, and divine powers, but particularly that of speaking what the Spirit dictated to them, in different languages which they had never learnt\*.

5. The Divine Wisdom made choice of *this time*, to confer these miraculous powers upon the disciples; as for several others, so for this particular reason,

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\* And thus as the division and variety of languages was once made a punishment, and wrought confusion among mankind; now by a wise turn of events, the same variety was made a means of collecting and uniting them into one religion and blessed society.

such a wonderful event through the many and distant <sup>A. D. 33.</sup> regions whether they were shortly to return.

6 Now when this was noised about, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia.

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes.

11. Cretes and Arabians, we do hear them speak in our tongues the wonderful \* works of God.

12. And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13. Others mocking, said, These men are full of new wine.

13. But some Jews of the town, that were prejudiced against Jesus and his disciples, and not understanding any of these foreign languages, maliciously and ignorantly gave it out among the

6, 7, 8, 9, 10, 11, & 12. Accordingly as soon as they heard the report of so marvellous a thing, there was a vast concourse of people about the place, the strangers of several countries especially, were in the utmost degree of astonishment, to hear such a number of plain and illiterate people, speaking to each of them the language of his particular country, with so much readiness and freedom; and upon discoursing with one another about the great number of different languages of Europe, Asia, and Africa, thus all so wonderfully attained, and spoken by such men as they knew had never learnt any of them, and withal the great and admirable \* things they delivered about the dispensations\* of God to his people; they could not but conclude the hand of God to be init, for effecting some great and extraordinary design, though they were much at a loss to know what it should be.

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common

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\* Probably the miracles, resurrection, and ascension of Christ.

**A. D. 33.** common people, that the disciples were drunk, and so babbled at random such gibberish as drunken men are wont to do.

14 But Peter standing up with the eleven, lift up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words.

15 For these men are not drunken, as ye suppose, seeing it is but the third hour of the day.

temper to such a divine service, especially upon so solemn, a festival as this was.

16. But this is that which was spoken by the prophet Joel.

able to testify the truth of these great performances, could not but see and acknowledge them to be a most eminent and full completion of that famous prophecy of Joel iii. 28.

17 And it shall come to pass, in the last days (saith God), I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants, and on my hand-maids, I will pour out in those days of my Spirit, and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath, blood, and

14. & 15. To which false suggestion the twelve apostles (as chief over the rest) gave a sufficient confutation, by appointing Peter to represent to them, that whereas it was now but nine o'clock in the morning, the time of the morning sacrifice, to which all the Jews thought themselves in conscience obliged to come fasting, it was a most uncharitable and absurd thing, to suppose such a number of them should dare to come in a debauched

16. That, on the contrary, the strangers of so many different countries, now present, being able to testify the truth of these great performances, could not but see and acknowledge them to be a most eminent and full completion of that famous prophecy of Joel iii. 28.

17. & 18. *Wherein God promised, that in the times of the Messiah, He would bestow the gifts of the Holy Spirit, in its several kinds and highest degrees, upon some of all ranks, ages, and sexes of people in his church, for the propagation and encouragement of his true religion.*

19. & 20. *And withal, that for the terror and condemnation of such as would not be convinced by this wonderful effusion of his Spirit,*



and fire, and vapour of smoke.

20. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

and religion, as so many signs and symptoms of the total and final destruction of that obstinate nation.

21 And it shall come to pass, that whosoever shall \* call on the name of the Lord, shall be saved.

22 Ye men of Israel, hear these words, Jesus of Nazareth, a † man approved of God, among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know:

the Holy Ghost upon his apostles and disciples.

*rit, he would cause the most aff- A. D. 33. 'frightening prodigies to appear in the air, and earth, destroy the Jewish towns by the fire, and great numbers of their people by the sword of their enemies; and produce mighty changes and revolutions, both in their government*

21. But that, on the contrary, *he would have a special eye of providential mercy upon all that embraced \* and obeyed the religion of his Christ, by rescuing them from the present calamities of these fatal wars, and crowning them with eternal glory in another state.*

22. Having thus repeated to them both the promises and threats of this famous prophecy, Peter earnestly called upon them all to consider seriously and without prejudice, how exactly the former of them were accomplished in the person, miracles, resurrection, and ascension of Christ; and in these powers of

23. As

\* Ver. 21. Call on the name of the Lord, *i. e.* believe and embrace his religion. This is, no doubt, the sense of the phrase in this place, as also in Chap. ix. 14, 21. the xv. 17. and in xxii. 16. of this book. In Chap. xix. 13. and iii. 6. it signifies *invoking his power*, and making use of his *authority*. In Chap. vii. 59. it is directly *praying* to him. And for a full view of the acceptation of it in the rest of the New Testament, the reader may see Dr. CLARK, in Script. Doct. Trin. p. 132.

† Ver. 22. *A man approved of God.* Or, much rather, *ἀπεδείκνυται ὑπὸ τοῦ Θεοῦ, demonstrated by God, viz. to be the true Messiah.*

A. D. 33.

23 Him being delivered \* by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain:

must have been the highest act of wickedness and impiety in you, though on God's part it was a most wise and merciful instance of his love to mankind to permit you so to do, as the prophets foretold you would.

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

of death, whether you consider the superlative dignity of his person, or those plain prophecies concerning him, a most particular instance whereof, is that of David, Psal. xvi. 8. &c.

25 For David speaking concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved.

26 Therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope.

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy

23. As to the *miracles* of Christ, they were so full an evidence of his being a divine person, the Saviour of Israel, and all so plain and well known to be matters of fact; that to crucify, and in so tumultuous a manner to murder such a person,

24. God has still further demonstrated him to be the person in whom this great promise is completed, by raising him from the dead; and indeed it was impossible he should, like other men, continue long in a state

25, 26, 27, & 28. *Wherein he brings in the Messiah, the Son of God, expressing the fullest confidence, hope, and assurance in the Father, with the most unspeakable contentment and satisfaction under his sufferings for mankind; as having from him the absolute promise and power of a glorious and speedy resurrection, thereby to triumph for ever over death, and over all his, and our spiritual enemies.*

One to see corruption.

28. Thou

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\* Τέτον τῇ ἀρεμῇ σου ἐλλή—ἐνδοτόν, may be thus rendered—*Him* ye have taken and crucified, who was given (to you as a Saviour) by the determinate counsel of God.

28 Thou hast made known to me the ways of life ; thou shalt make me full of joy with thy countenance. A. D. 33.

29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

which you can show to this very day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne :

31 He seeing this before, spake of the resurrection of Christ.

that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we are all witnesses.

to putrify, we all solemnly testify, who saw him, conversed, eat and drank with him forty days after, till his ascension into heaven.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.

29. Now (saith Peter) it is very plain, that this expression of *not leaving his soul in hell, nor his flesh to see corruption*, could never be meant of, nor any way fulfilled in David's *own person*, who, you all know, long since died, and lies yet in his grave,

30. & 31. And therefore as David was an eminent prophet, a type of the Messiah, and had an express promise from God, That Christ should be born of his seed and family ; it cannot but be concluded, he was, as such a prophet, acquainted with this resurrection of Christ, and so meant this of Christ only.

32. Now that God hath thus raised up our Jesus, the third day after you had crucified him, before ever his body had time

33. So that this marvellous gift of languages you see us now endowed with, is not in the least owing to any power of our own, but is the effect of that Holy Spirit which Jesus promised to send us from the Father ; and being now ascended into heaven, and invested with all power and majesty,

**A. D. 33.** jesty, he has accordingly fulfilled it. Which ascension of his, we also solemnly testify, having seen it ourselves at the Mount of Olives.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

*highest degrees of heavenly majesty and glory, and see the conquest over sin, and Satan, and death; the noble effects and reward of his sufferings for mankind.* For it is clear beyond contradiction, that *to sit on God's right-hand, and for an absolute and final conquest over all his enemies*, is what can no way be applied to David's person, though once a powerful prince; and then, as he calls the person of whom he spake this, in an emphatical way, *his Lord*, he must be understood as speaking of Christ.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.

I beseech them to lay aside their obstinate prejudices, and be convinced, that he is their true Messiah, the Saviour of mankind, and the lord and governor of God's church and people. For if after such ample testimonies given them, they still continue in their unbelief; they must expect all the terrors and curses annexed to these prophecies, to be fulfilled upon them.

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter, and to the rest of the apostles,

34. & 35. And that the Messiah was thus to *ascend*, and be *glorified*, as well as to rise from the dead, is most evident from another prophecy of David relating to him, Psal. cx. 1. wherein God the Father is brought in as inviting his Son the Messiah,

*To come and take upon him the*

36. Wherefore seeing all these clear and eminent prophecies, are thus so punctually and wonderfully accomplished in this very Jesus, whom ye crucified, Let all the Jews be fully assured, and I beseech them to lay aside their

obstinate prejudices, and be convinced, that he is their true Messiah, the Saviour of mankind, and the lord and governor of God's church and people. For if after such ample testimonies given them, they still continue in their unbelief; they must expect all the terrors and curses annexed to these prophecies, to be fulfilled upon them.

37. At this earnest and weighty discourse of Peter, abundance of those Jews, that were either concerned in, or had consented to the death of Jesus, were struck into

apostles, Men and brethren, what shall we do?

and the other apostles to obtain the pardon, and avoid the terrible consequences of it.

38 Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift \* of the holy Ghost.

be pardoned for what they had already done, but should also partake of this great promise of the Holy Ghost, according as God should see any of them fit and proper to bestow it on.

39. For the promise is unto you, and to your children, and to all \* that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify, and exhort, saying, Save yourselves from this unward generation.

only means to escape those terrible judgments that were coming upon the

41 Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls.

into, relenting and concern, at the guilt they saw themselves involved in; and begged of him

to tell them how they should obtain the pardon, and avoid the terrible consequences of it.

38. Peter answered, That the condition of their pardon was a sincere repentance and amendment of life, an entrance into the religion of Christ by baptism, and a careful observance of the rules and precepts of it; which if they would sincerely do, they should not only

39. Assuring them at the same time, that God intended the benefits and effects of this great promise to the whole Jewish nation; to them first, and afterward to as many of the Gentile world, as should hear and believe the gospel.

40. With these, and such like discourses, Peter kept the company a good while, all tending to convince them of the truth of Christ's religion, to press them to receive and profess it, as the

41. And all that were really affected at what he said, were baptized, upon a hearty profession of their repentance and future resolutions, to the number of about three thousand.

A. D. 33.  
Ver. 38. 39  
\* See chap-  
vii. 16.

42. Who

A. D. 33.

42 And they continued stedfastly in the apostles doctrine, and fellowship, and in † breaking of bread, and in prayer.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common †.

45 And sold their possessions and goods, and parted them to all men as every man had need.

46 And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart;

47 And all of them, after the apostles example, attended the stated service of the temple, and lived and conversed at one anothers houses with the utmost friendship, hospitable kindness, and liberality; and met together, in that particular upper room

42. Who constantly attended the preaching of the apostles; and with them exercised all the † solemn duties of their religion.

43. What was already done, surprised all sorts of people with astonishment, which was increased still more, when they saw the apostles proceed to do many other kind of miracles, beside this of speaking so many languages.

44. & 45. In the mean time those that were newly converted, assembled and conversed chiefly with the apostles, and among themselves; and were so raised above the love of temporal things, that many of them made a free, voluntary, and total renunciation of their goods and

46. And all of them, after the apostles hand, to be distributed to the poor Christians as they saw occasion.

46. And all of them, after the apostles example, attended the stated service of the temple, and lived and conversed at one anothers houses with the utmost friendship, hospitable kindness, and liberality; and met together, in that particular upper

room

† It being not determined by the learned, whether κλάει; τῷ ἄγνῳ, *Breaking of bread*, be here, and in ver. 40. meant of the Eucharist or no, I have expressed it so as to leave the reader to his own judgment.

† Ver. 44. καὶ εἶχον ἅπαντα κοινά, *And had all things common*. This expression here, and in chap. iv. 32. is taken by some good interpreters, not to signify an absolute renunciation of all right and title to what was their own; but only a liberal and prudent distribution. But the case of Ananias, chap. v. seems plainly to determine the contrary; it was an absolute tho' not an imposed, but a voluntary one.

room before mentioned, Chap. xiii. xiv. at stated A. D. 33- times, for celebrating the Lord's supper.

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be † saved.

47. By these acts of a loving and charitable temper, expressing the great sense they had of the divine mercy, in thus freely pardoning and receiving them into the Christian covenant, and behaving themselves with such prudence, piety, and modesty, as to be generally well esteemed of; and, with God's blessing, to persuade and influence many others daily to come in and embrace the *Christian* faith, who where thereby delivered from the guilt, and impending destruction of their obstinate nation †.

### CHAP III.

*Peter and John miraculously cure a lame man in Solomon's porch Peter's discourse to the Jews thereupon.*

1 NOW Peter and John went up together into the temple, at the hour of prayer *being* the ninth hour.

2 And a certain man lame from his mothers womb. was carried, whom they laid daily at the gate of the temple which is called Beautiful, to  
alk

1. THE same day that Peter made that successful discourse to the people, chap. ii. he and John went up together to the temple service, which was at three o'clock in the afternoon.

2. And going in by Solomon's porch, called the Beautiful gate, from its largeness and magnificence above the rest, there lay a poor man that was a cripple from his birth, and was brought by his friends every day, and laid to  
beg

† Ver. 47. Τῶς σωζομένους, not *such as should be saved* in a Christian sense in general only. but *the saved*, i. e. from that untoward generation, ver. 40.

A. D. 33. ask alms of them that entered into the temple.

3 Who seeing Peter and John about to go into the temple, asked an alms.

4 And Peter fasting his eyes upon him, with John, said, Look on us.

5. And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none, but such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lift him up; and immediately his feet and ankle-bones received strength.

8. And he leaping up, stood, and walked, and entered with them into the temple, walking and leaping, and praising God.

9. And all the people saw him walking and praising God.

beg at this gate, through which the greatest numbers went into the temple.

3. Who begged of them as they went in, to give him something.

4. & 5. The two apostles bade the man look upon them, and observe their faces, as they did his; (that he might be sure to know them again, and testify what they had done to him). He did so, and fully expected they would bestow something on him.

6. Then Peter told him, that as for money they had none to give him, but something that was much better. In the *name* †, and by *the power and authority of Christ Jesus* (said he) get up and walk, as sound as other men.

7. & 8. At the same time giving him his hand, to help him up; upon which all the sinews and joints of his feet, where the lameness lay, came to their full strength, so that the man nimbly leaped up, and could use his feet every way; and so followed them into the temple, to return God thanks for so great and unexpected a mercy.

9. & 10. Where the people saw him in perfect health, and knowing

10.

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† Ver. 6. In the name, and by the power of Jesus Christ. See Chap. ii. 21. The name of Jesus is here emphatical: In his, and none but his name.



10 And they knew, knowing him to be the very A. D. 33. that it was he which same person that used every day sat for alms at the beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

or that God should have conferred this gift upon us on account of any worthiness in us above all other men.

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied the Holy One, and the just, and desired

11. When service was ended, the man still kept close to Peter and John, and as they were together in the porch where he was cured, the people came about them in vast numbers full of wonder and amazement.

12. Which gave Peter another opportunity of speaking to them, to this effect. It is strange (says he) that after what you have already seen and heard of us, you should have no better apprehensions of what is now before you; that you can still imagine this cure to be the effect of any secret art or human power in us,

13, 14, & 15. Know then, that we are all eye witnesses of the resurrection, and glorious ascension of that very Jesus of Nazareth, the Son of God, the Messiah and Saviour of the world, whom you so unjustly accused before Pilate; who, conscious of his innocence, would have only scourged, and so released him, had it not been for your outrageous clamour and tumult, and

C

the

2

A. D. 33. a murderer to be granted unto you.

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name, through faith in his name, hath made this man strong, whom ye now see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did it, as *did* also your rulers.

18 But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

ness of his person and permitting you so to do, has most wisely suffered you to become the instruments of accomplishing the prophecies concerning the death of Christ.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

20. And

the violent prejudice that made you so irrational, as to ask the life of a common robber and a murderer, rather than that of the most holy and innocent person that ever lived.

16. And we now declare to you, that the power by which we have so wondrously and perfectly restored this man, whom you all knew and saw a cripple, was given to us by the *same* Jesus, and we are his faithful disciples, as commissioned to be his apostles: By whose authority and power alone, it is that we act.

17. & 18. We cannot indeed be so uncharitable as to think, that either *you* of the multitude, or even the chief priests of your *great council*, committed that act of crucifying our Jesus, absolutely against conscience, or that you really knew him to be your Messiah; you did it by the unguided sway of sinful passions and prejudices, against the mean appearance; and God, by permitting you so to do, has most wisely suffered you to become the instruments of accomplishing the prophecies concerning the death of Christ.

19. & 20. Wherefore if ye will now still be wrought upon by the evidences and warnings of us his apostles, so as sincerely to repent, amend your lives, and embrace and live up to his religion, God hath such a compassion to these

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+ *I wot through ignorance ye did it.*—So our Lord says, Luke xxiii. 34. *Father forgive them, for they know not (i. e. are not aware of) what they do.*

20 And he shall send Jesus Christ, which before was preached unto you. these your prejudices, that he A. D. 33. will not only forgive you what is past, but make this Jesus (by whose miracles and preaching ye would not be converted) your Saviour and deliverer, both from the present judgments that are coming on the Jewish nation, and from the terrible punishments he shall come to inflict, at the great day of final judgment, upon all wicked and obstinate unbelievers.

21 Whom the heaven must receive, till the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.

21. He is now in heaven, there to remain the Lord and Head of his church upon earth, to see the whole dispensation of the \* gospel-age perfected in the accomplishment of all the prophecies concerning it; and then shall come again to the solemn trial of all the world.

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you.

23 And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed

22. & 23. Among which numerous prophecies, let me refer you particularly to the plain words of your great prophet Moses to your forefathers, (Deut. xviii. 15.) *Wherein he promises them God would one day cause the still greater prophet, the Messiah, to be born from one of their families; with a strict charge left to receive him, and obey his laws; threatening withal, that all those that would not be obedient to him, should be cut off from the true church,*

C 2

\* Ver. 21. *Till the times of restitution.*—See note on Rom. v. 13.

† Ver. 22. Ὁς ἐστίν. Either like unto me, i. e. in being a Lawgiver, and Mediator between God and the people; or else as he has raised up and made me your prophet, so he will him. But it seems to refer to the foregoing words, of your brethren, i. e. I am a Prophet and Lawgiver, of your own flock and nation, so will he be. See my note and paraphrase on Deut. xviii. 15, 18.

A. D. 33. *stroyed from among*  
 { the people.

*church, and from all hopes of sal-  
 vation.*

24 Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

24. And not only Moses, but all the other prophets after him, that have left any predictions concerning the Messiah, have described the manner, circumstances, and effects of his appearance, no otherwise than you have found it in our Jesus; and threatenings upon those that re-

are all full of the like reject and disobey him.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying, unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

25. & 26. You indeed are the posterity of Abraham, to whom, for his eminent piety, God solemnly promised, that the Messiah, the Saviour of the whole world, should be born of his family; and you have had a succession of prophets to confirm and assure you of that great promise; and accordingly God has now given you Jews the first offer of repentance, pardon, and salvation by him; which if you still obstinately refuse, you shall utterly perish and be destroyed.

26 Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

CHAP. IV.

*Five Thousand converted by the foregoing Discourse and Miracle of the two Apostles. The Jewish Council and Roman Captain, cause them to be apprehended, and brought before them. Their Defence of themselves. The determination of the Council thereupon. The Apostles answer to it. Their Prayer upon that occasion; and the Effect of it. The Unity and Charity of the new Converts. The particular Generosity of Joseph, surnamed Barnabas.*

1 **A**N D as they spake unto the people, the priests and the captain of the temple, and the Sadduces came upon them \*.

temple, they took cognizance of them as disturbers of the peace.

2 Being grieved that they taught the people, and preached through Jesus the resurrection of the dead.

*Sadduces* at the doctrine of the *resurrection* which they violently opposed; but the *Roman* captain's fear was, that it should prove a riot.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5. And

1. **T**HIS discourse of the apostles, and the cure they had wrought, being immediately heard of by the chief priests and Sadduces, and the <sup>A. D. 35.</sup> *Roman* officer that guarded the <sup>\*See chap. v. 17.</sup>

2. The chief priests of the great council being fretted to hear the man whom they had crucified as a malefactor, preached up for the Messiah; and the

3. Accordingly they caused them that very evening to be apprehended and imprisoned, in order to be examined and punished the day after.

4. But notwithstanding this severity, about five thousand of the people were converted to the Christian religion by that discourse.

C 3

5. & 6.

A. D. 33. 5 And it came to pass on the morrow, that there rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred \* of the high priest, were gathered together at Jerusalem.

\* *Engines*  
*ἐγγενης*

7 And when they had set them in the midst, they asked, By what power, or by what name have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole,

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought by you builders, which is now become the head of the corner.

*cil rejected and despised him.*

5. & 6. So the next day the high priests Annas and Caiaphas, assembled all the chief priests and doctors of the law, that belonged \* to the great council. There was no occasion for the Roman commander's presence; for the pretence of sedition was waved, being wholly groundless, and a mere invention of the Jewish priests, who therefore were now the only members of this court.

7. And ordering the two apostles to be brought into court, they demanded of them, by what art they had done the cure upon the lame man, and by what authority they preached to the people.

8, 9, & 10. Peter being assisted by the Holy Ghost, with readiness and courage to speak before so great an assembly, gave them this respectful answer. That as to the cure wrought upon the poor man, it had all the signs of an act of *charity and mercy*, but nothing that could look like a *crime*. And as to the *power* by which they did it, they professed to them, and the whole nation, it was derived from the very Jesus of Nazareth whom they had crucified, and from no other.

raised from the dead, even by him

11. Who by his resurrection from the dead, is now become, what the Psalmist described him, (Psal. cxviii. 22.) *The Saviour of mankind, and Lord and Head of the church, though you of the council rejected and despised him.*

12. And

12 Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.

\* and salvation to mankind, but that of embracing and living up to his religion.

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them, is

12. And then as to our authority of preaching to the people, we have it also from the *same Jesus*, \* who has commissioned and enjoined us to publish to the world, That there is now no other means of pardon

A. D. 33.

13. & 14. The council knowing the two apostles to have been the disciples of Jesus while he lived and preached, and that they were private plain men, brought up to no learning in the law, they could not but marvel at the great readiness and strength with which they spoke; and the man they had cured standing by them, they could object nothing to the truth and reality of the miracle.

15. & 16. And ordering them to withdraw, they consulted together, and considering the fact was so universally known and allowed, they were perfectly at a loss what to determine about it, or how to restrain the apostles from proceeding any farther.

manifest to all them that dwell at Jerusalem, and we cannot deny it.

C 4

17. & 18.

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\* Ver. 12. *Whereby we must be saved.*—or be *healed*, or *cured*, as this lame man was, ver. 9. 10. it is the same word used in both passages. *Salvation*, in the *spiritual* sense, as being owing to *Christ* alone, as sole *Mediator*, is sufficiently proved from other passages; though we should allow it in this place to be meant of a *temporal* cure. However, I have here given the acceptance commonly given by interpreters.

A. D. 33. 17 But that it spread no farther among the people, let us straightly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all, nor teach in the

19 But Peter and John answered, and said unto them, Whether it be right in the sight of God, to hearken to you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had farther threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was about forty years old, on whom this miracle of healing was shewed.

medies, the man being

23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

severely they were threatened.

17. & 18. However being resolved not to be convinced themselves, and to keep the common people from it as much as they could, they agreed to send for them in, and charge them, upon pain of the utmost punishment, to preach this doctrine no more to any of the people.

name of JESUS.

19. & 20. To which the apostles replied, That though they had all just regard for their authority, yet in the present case, having an absolute assurance of the truth of what they taught, and a commission from God to publish it, they referred it to their own consciences, whether they could expect to be obeyed; and so told them plainly, they neither could, nor would do it.

21. The council could do no more but repeat their threats to them, and so dismiss them; for the common people had such a mighty esteem, and religious veneration for them, that they durst not arbitrarily punish them, for fear of a tumult.

22. And that which heightened and confirmed the people's opinion of the cure, was, that the length of the distemper had put it past all natural remedies, the man being

23. The two apostles being dismissed, went immediately to the other ten, and the rest on whom the Holy Ghost had fallen, (chap. ii.) and told them what had passed in the council, and how



24 And when they had heard that, they lift up their voices to God with one accord, and said, Lord, *thou art God which hast made heaven and earth, and the sea and all that in them is.*

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine a vain thing?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gen- tiles, and the people of Israel were gathered together.

28 For to do whatsoever thy hand, and thy counsel determined before to be done \*.

29 And now, Lord, behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal: and that signs and wonders may be done by the name of thy holy child Jesus.

24, 25, 26, 27, 28, 29 & 30. A. D. 33. Who thereupon addressed themselves in earnest and solemn prayer to God the Creator and Governor of the world, acknowledging to him, That the sufferings of his Son Jesus Christ, by the hands of the Jewish and Roman governors, and the treatment which they his apostles and disciples now had, and were like to meet withal in the world, were the most wise and full accomplishment \* of what he by his Spirit had foretold by his prophet David (Psal. ii. 1.), concerning the Messiah. Beseeching him withal to assist and inspire them with sufficient courage and resolution, and with a continuance of such miraculous powers, as would enable them to preach and propagate the Christian religion under all their difficulties and sufferings.

31 And

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\* Ver. 27. & 28. Note, These words, *For to do whatsoever thy hand, and thy counsel determined before to be done*, may, in fit construction, be referred to the words, *Jesus whom thou hast anointed*—*For to do whatsoever*, &c. agreeable to chap. x. 38. *God anointed Jesus of Nazareth with the Holy Ghost and with power. who went about doing good, and healing all that were oppressed; for God was with him.*

A. D. 33. 31 And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

*rage, and undaunted resolution, to persevere in their ministry.*

32 And the multitude of them that believed, were of one heart, and of one soul: neither said any *of them*, that ought of the things which he possessed was his own, but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as had possessions of lands, or houses, sold them, and brought the price of the things that were sold,

35 And laid *them* down at the apostles feet: and distribution was made unto every man according as he had need.

31. And God answered their request accordingly; for as soon as they ended it, the room in which they met, was shaken in an extraordinary manner (to give them notice of the approach of some divine influence) and they all found themselves inspired with a *supernatural courage*,

32. To return now to the five thousand that were last converted: They followed the example of those in chap. ii. by living in perfect unity of love and affection, and a free renunciation and distribution of whatever they had to such as wanted.

33. The apostles in the mean time going on to give the most wondrous evidences of the truth of their doctrine (especially that of Christ's resurrection), while the converts exercised such charity to one another:

34. & 35. A charity that supplied every one's wants: For such of them as had estates, sold them, and gave the money to the apostles, who disposed of it accordingly.

36 And Joses, who by the apostles \* was surnamed Barnabas, (which is, being interpreted, the son of consolation) a Levite, and of the country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles feet.

36. & 37. Particularly one <sup>A. D. 33.</sup> Joses a *Levite*, of the island of Cyprus, sold the estate he had there, and gave the money to the apostles, who for so bountiful \* an action, gave him a new name, that signifies *comfort* and *consolation*.

## CHAP. V.

*The Transaction and Death of Ananias and Sapphira. The Effect it had upon the People. The Apostles proceed in working miraculous Cures, and gain great credit. The Jewish Council cause them to be committed to prison. They are delivered by an Angel; and are found preaching again in the Temple, to the great Astonishment of the Court. The Roman Captain brings them into Court. The Charge of the Court against them. Their Answer. A Determination to slay them. Gamaliel's Advice to the Court hereupon. The Apostles are scourged. Their Conduct under it.*

1. BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles feet.

the public stock, as if they had given up their whole estate, while they kept part of it in their own hands, either imagining they could not find them out, or else desiring to try whether they could or no.

1. & 2. <sup>A. D. 33.</sup> AMONG the rest of the new converts that

were so charitable as to sell their estates to supply the poor, there was one man and his wife that had contrived together to give the apostles only a *part* of the money, and yet pretend to give the *whole* as others did, designing thereby to get themselves maintained as plentifully out of

3. & 4.

\* This name was given him, either from the peculiar charity and benignity of his temper in general (see chap. xi. 24.), or else upon account of this act of selling his estate, which we may then suppose was a very considerable one.

**A. D. 33.** 3. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto † God.

5 And Ananias hearing these words, fell down and gave up the ghost, and great fear came on all them that heard these things. that heard these things.

6 And the young men arose, wound him up, and carried *him* out and buried *him*.

7 And it was about the space of three hours after, when his wife not knowing what was done, came in.

3. & 4. But Peter, who by the assistance of the Holy Ghost, knew their design, asked him when he offered the money, whether he gave it as the whole price of his estate, or only as a part of it; and upon his affirming it to be the whole, Peter severely reprov'd him for thus covering a pretence of charity with such a base and needles false hood; telling him, he was not absolutely obliged to have sold his estate at all, nor thus to dispose of the money when he had sold it: But to lie thus to them whom he

were endowed with the Holy Spirit of God, was to lie to the Holy Spirit itself, which was the same thing as lying to God.

5. And to deter and keep all believers for the future from such bare-faced insincerity, and arrogant temptation of the Holy Ghost, he struck the man dead upon the spot; which exemplary punishment put a mighty dread and reverence into them all.

6. And because his death happened with such lamentable circumstances, he was carried away, and buried as soon and as privately as might be ‡.

7. About three hours after, his wife came into the room, knowing nothing of her husband's death.

8, 9,

† Ver. 4. *Thou hast not lied unto men but unto God*—Compare Luke x. 16. Acts xxiii. 9. 1 Thess. iv. 8.

‡ Ver. 6. I paraphrase this verse purely from a view of the manner of Ananias's death, and must acknowledge there is more in the PARAPHRASE than the TEXT will absolutely warrant; and so leave it to the judgment and candour of the reader.

8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband. *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in and found her dead, and carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 † And by the hands of the apostles were

8, 9, & 10. To whom Peter put <sup>A. D. 33.</sup> the same question about the money, and receiving the same false answer from her, he reprov'd her with the like severity, telling her, that as she had joined with her husband in the same deliberate act of \* affronting the Holy Spirit, she should feel the same terrible effect of his divine power, as her husband had just now done. Accordingly she fell down dead at his feet; and the same persons that returned from burying her husband, took her up, and laid her by him.

up the ghost: and the young men came in and found her dead, and carrying *her* forth, buried *her* by her husband.

11. Which still increased the reverence of the new believers toward the apostles, and astonished all other people that heard of it.

12. † Then the apostles went on to work miracles (especially the

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\* Ver. 9. *To tempt the Spirit of the Lord*, i. e. in Scripture language, to *provoke*—So the *provocation*, and *temptation*, in the *wilderness*, are one and the same thing. So again, *Why tempt ye God to put a yoke upon the disciples*, Acts xv. 10. i. e. *Why do you provoke him*.

† Ver. 12. Though I would be very cautious of altering any thing in the sacred Text, without the warrant of some good copies, or very plain and necessary reasons; yet I may safely suggest that if this 12th verse may be allowed to be transposed to after the 14th, and connected with 15th, the sense of the history, from the 11th to the 17th verse, would be exceeding much more clear and evident connective. For as the 11th has a most direct and evident connective with the 13th, so has this 12th with the 15th and 16th; whereas as it now stands, it makes an interruption. But I paraphrase them as I found them.

A. D. 33. were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch.

the cures of sick people) in the most public manner, assembling themselves generally in Solomon's porch, before or after the temple-service.

13 And of the rest durst no man join \* himself to them: but the people magnified them.

*converted*, and *come over* to the Christian faith, but such as *really* and *sincerely* did so, and a very seasonable and well-timed severity this was; for without it (very probably) the apostles would have been crowded and over-run with such *impostures*, who pretend to be *Christians* merely in hopes of being maintained out of this community of *goods*; and moreover hereby even those who would not *believe*, had yet a mighty esteem of their power and performances.

14 And believers were the more added to the Lord, multitudes both of men and women).

14. And of them that did *sincerely* believe, there were every day vast numbers of both sexes, by this means.

15 Inasmuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least, the shadow of Peter passing by, might over-shadow some of them.

15. For the number of the apostles' miracles began now to be so great, that people brought their sick into the streets upon beds and couches; and the cure of the most desperate distempers was so certain, that the people thought their very shadow (especially Peter's) had a virtue in it.

16. And

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\* This I take to be the most natural sense of this *erfo*, which if the critical reader does not like, he has at liberty to follow Grotius, or Dr. Hammond, or *Lightfoot*, none of which seem clear to me in this *inter*. *That joining themselves to them*, may signify *what* I have rendered it. See Acts. xvii. 34. 1 Co- vi. 12.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 Then the high priest rose up, and all they that were with him (which is the sect of the \* Sadduces) and were filled with indignation.

18 And laid their hands on the apostles, and put them in the common prison.

and put into the common gaol.

19 But the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people, all the words of this life †.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the

high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But

16. And the fame of these <sup>A. D. 33.</sup> things spreading through the towns and other cities of Judea, they resorted to Jerusalem with great numbers of their sick, some of natural diseases, others possessed with evil spirits; and the apostles cured them as fast as they brought them.

17. & 18. The apostles, continuing with these miracles, to preach the resurrection of Christ and a future state, put the high priest, and the part of the council that were Sadduces into a most violent rage; (the doctrine preached being in direct opposition to the principle tenet of their *sect*;) and so they ordered them again to be apprehended,

19. & 20. But an angel of God, that very night, led them out, and shut the doors again, without\* any of the keepers knowledge, and ordered them early next morning to go and preach the same doctrine (*viz.* of the *future state of eternal life*), openly in the temple, and so they did.

21. At the same time, the high priest and Sadducees called all the council together, and sent to the gaol to fetch the apostles.

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† Ver. 20. *All the words of this life*—*or, πάντα τὰ ῥήματα*, all the things concerning this life—*This life* *empha-*

D. 33. 22 But when the officers came and found them not in the prison, they returned, and told;

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the door: but when we had opened, we found no man within.

24 Now when the high priest, and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison, are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: (for they feared the people, lest they should have been stoned).

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you, that you should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

22. & 23. The officers went accordingly, but came back, and told them, that they had been at the prison, where they found every thing fast, and every man in his post, as they were left the night before, but that the prisoners were gone.

24. This put the council again to a perfect nonplus.

25. But in the midst of their perplexity, they had notice given them, that their prisoners were in the temple, teaching the people as they used to do.

26. Upon which intelligence, the *Roman* officer went with a guard, and brought them to the council, with as little violence as could be, for fear the people should have mutinied.

27. & 28. When they were come into court, the high priest asked them, how they durst presume against the solemn orders and threats of so great an authority, to preach up a doctrine, that in effect, was to tax the whole council with murder and bloodshed.

29 Then

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en. thatically, this *resurrection* to the *future life*, which the *Sadducees* so violently opposed—*This life*, in contradiction to the life of mere *temporal* worldly blessings and *grandeur* the *Jews* were generally so fond of.



29 Then Peter and the *other* apostles answered, and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31. Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so* is also the Holy Ghost, whom God hath given to them that obey him. his resurrection and confirmed them by the

33 When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the apostles forth a little space.

35 And said unto them, Ye men of Israel, take heed to yourselves, what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be some body, to whom

29. To which they all unanimously gave the same answer as Peter and John had given before, ch. iv. *That the authority of God was superior to that of their court.* A. D. 33.

30, 31, & 32. Repeating to them again the sum of the doctrine they preached, viz. That the very God of Israel whom they all acknowledged, has raised up the very Jesus whom they had crucified, and exalted him to the highest degree of heavenly glory, as the Messiah and Saviour of mankind; that he had now offered to them, and the whole world, pardon, and happiness, upon the condition of repentance, and a sincere profession of his religion; that they his apostles were eye-witnesses, both of ascension, and had sufficiently powers of the Holy Ghost.

33. The council enraged at this, were resolving, right or wrong, to condemn them to death.

34. & 35. But an eminent Pharisee, one of their own members, either from some inward conviction of the truth of the apostles miracles, or else out of opposition to the Sadducees, put a stop to it, by advising them to consider a while upon a thing of such consequence.

36. & 37. Telling them that they had had instances of men, that set up for heads of parties, and deliverers of Israel, upon much

A. D. 33. a number of men, about four hundred, joined themselves: who was slain, and all, as many as obeyed him, were scattered and brought to nought. much worse designs than these men yet appeared to have; and all dropped and came to nothing; as in the cases of Theudas \* and Judas of Galilee.

37 After \* this man rose up Judas of Galilee, in the days of the † taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel, or this work be of men, it will come to nought.

39 But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.

is in vain and impious for us to oppose it.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus and let them go.

38. & 39. Wherefore (says he) seeing the miracles they work are so palpable, the safest way is to stay a little, and wait what designs they tend to. If to any seditious purposes, by the very course of things, and especially by Divine Providence, you will easily put a stop to it, without illegal and desperate methods. But if God really appears to be the author of these miracles, it

40. The majority agreed to this advice, and yet to show their indignation at the apostles for breaking their commands, they ordered them to be whipped, and so dismissed them for that time, charging and threatening them to do so no more.

41. And

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\* It may save the critics the labour of reconciling Josephus with Gamaliel, by either joining *μετὰ τῶν* to the last words of the foregoing verse. and so reading it, *were scattered and brought to nought μετὰ τῶν* after him, i. e. after he was taken off, as Dan. Heinsius thinks; or else by referring it to the *instance*, not the *time* of Judas's insurrection, and making it thus, *viz. after or besides* Theudas, I instance in Judas. See Mr. Lardener's *Credibil. of the Gosp. Hist.* Vol. I. Book II. chap. vii.

† Ver. 37. *In the days of the taxing*—i. e. When this land of Judea was reduced to a Roman province, and the taxes payable to Cæsar were *first* levied upon us.

41 And they departed from the presence of the council; rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house they ceased not to teach and preach Jesus Christ.

41. And though whipping was <sup>A. D. 33.</sup> a servile and infamous punishment, they were so far from being ashamed of it on this account, that they rejoiced and blessed God for the honour of suffering in so glorious a cause.

42. And so went on to preach the gospel, both in public and private every day.

## CHAP. VI.

*The Complaint of the Grecian Converts against the Hebrews about the partial Distribution of the Charities. The Apostles appoint seven Deacons to be chosen, to remedy this evil. They are elected to the Office by Prayer, and Imposition of Hands. Stephen the most eminent amongst them. A false Accusation raised against him. He is brought before the Council.*

I AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians † against the Hebrews † because their widows were neglected in the daily ministration.

with those that were Jews by birth.

2 Then the twelve called the multitude of

1. THE Christian converts now increasing to so great a number, that there were hardly benefactions enough to supply all their poor; the convert Jews of other countries that had been profelyted Jews, and used the † Greek language, complained to the apostles, that their poor widows had not an equal share natives of the Jewish land, and

2. Upon which the twelve assembled the chief of the believers

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† I hear follow the distinction between the Grecian and Hebrew Jews, made by Bishop Pearson. Op. Post. p. 52. 53.

A. D. 33. of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables.

3 Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nico-

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

to it by prayer and imposition of hands.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.

8 And Stephen full of faith and power, did great wonders and

lievers of the several countries, and told them they had so much and constant work of preaching the gospel, that they could no longer attend the distributions to the poor.

3. & 4. And therefore advised them to choose out seven of the most eminent and proper persons, that should make this their chief business, to receive and dispense the charities equally, and prevent all disputes for the future; that so *they* might not be interrupted in their preaching.

ministry of the word.

5. To which they readily agreed, and accordingly nominated the seven of whom *Stephen* was the most eminent, for the strength and sincerity of his faith, and the power of working miracles.

Timon, and Parmenas, and Nico-

6. These they brought to the apostles, giving them sufficient testimonies of their abilities and qualifications for the office, who thereupon consecrated them

to it by prayer and imposition of hands.

7. By the apostles being thus at full liberty to preach, the church increased every day more and more, and a great many of the Jewish priests came in and embraced the gospel.

8. But Stephen distinguished himself by his zealous faith, and great knowledge in the scriptures,

and miracles among the people.

9 Then there arose certain of the synagogue, which is called *the synagogue* of the \* *Libertines*, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God.

12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council.

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

tures and courage in preaching, <sup>A. D. 33.</sup> and doing miracles.

9. Against whom there came a set of *Jews*, that had a particular synagogue by themselves, and who from their being freemen \* of *Rome*, were called *Libertines*, and pretended openly to contradict, and challenged to dispute with him.

10. But by the strength of his reason, and the gravity, courage, and freedom of his discourse, they were silenced and baffled before all the people.

11. & 12. Which instead of convincing; did so enrage them, that they hired or persuaded witnesses to accuse him of dishonourable words against the *Jewish* religion; and under that pretence got him apprehended and brought before the council.

scribes, and came upon him, and brought him to the council.

13. & 14. And the testimony they gave in against him, was, that they had heard him affirm, that Jesus would cause their temple to be finally destroyed, and the ceremonial law to be abolished, which they said was blasphemy.

D 3

15 And

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\* Ver. 9 *Λιβερτινοι*, *Freemen*, or more properly such as were born to of parents that had *Roman* freedom, and so distinguished from *Liberti*, who were not *born*, but *made* such by purchase or free gift.

A. D. 33. 15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

15. As soon as he was charged with this crime, there appeared upon his face (as a token of his innocence) a splendor and a brightness like that of an angel, which was visible to all the council that were to be his judges.

## CHAP. VII.

*The High Priest sums up the charge of Blasphemy against the Jewish law, and demands of Stephen, what he had to say to it. Stephen's famous Defence, and Retaliation upon the Jews. The Court exasperated. He is stoned to Death.*

1 THEN said the high priest, Are these things so? 1. STEPHEN being thus charged with blasphemy against the Jewish religion, for affirming, that Christ would destroy the temple, and abrogate the ceremonial law, the high priest asked him, what he had to say for himself?

To which he answered, That it ought not to be interpreted as blasphemy against their religion, or against God the divine Author of it, to affirm either or both of these things. And this he proved to them, by showing from their own scriptures, in the several periods from Abraham to Moses, and from Moses to the building of the temple, that God never intended to confine his true worship and religion to the land of Canaan, nor his divine presence to the temple of Jerusalem; that the ceremonial law was not given to be of necessary and perpetual obligation; and that by the frequent examples of judgments upon the sins of their forefathers, it was but just for them who now followed, and exceeded them in obstinate wickedness, to expect the final destruction of their temple and nation\*.

2, 3.

\* The reader may take notice, that this pretty long paraphrase of the first verse, is intended as an *Abridgement* of

2 And he said, Men, brethren, and fathers, hearken, The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, \* he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, no not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when

2, 3, 4, 5, 6, 7, & 8. He began with Abraham the father of the *Jewish* nation, to whom, for his eminent faith and virtue under all the influence of an epidemical wickedness and idolatry, God was pleased in special manner to communicate himself; to give him an absolute promise of being the *head* of a nation, from whom the Messiah should be born; and of the land of *Canaan*, which his posterity should possess, as a separate and peculiar people for his worship. And yet neither Abraham himself, when he was removed into this land, had the least foot of ground in it, nor did his posterity enjoy it till above four hundred years after the birth of Isaac, living in the meantime in foreign countries, under a deal of hardship and oppression. *Tho' all that while the faith and virtue of Abraham, and the service and worship of God, performed by Jacob, and the twelve patriarchs his sons, was every way as ac-*

D 4

*ceptable,*

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of this famous apology of St. Stephen; and that as the critics have laboured much about the phraseology and synchronisms of several passages of it, I have made it my business to shew the *strength* and *argument* of its several parts, as a just defence of himself against his accusation, which I thought the chief business of a *paraphrase*, and toward which I found but little help from *commentators*.

\* *When his father was dead he removed.*—Note, There ariseth a great difficulty about the age of Abraham at the time of this his *removal*, as the history records the circumstances of it in Gen. xi. and xii. chapters. But the account of Terah's age in the *Samaritan Pentateuch*, clearly reconciles St. Stephen to Moses. See Sir Norton Knatchbul in loc.

A. D. 33. when *as yet* he had no child.

6 And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat *them* evil four hundred years,

7 And the nation to whom they shall be in bondage, will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him

\* Rom. iv. the covenant \* of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day: and Isaac begat Jacob, and Jacob begat the twelve patriarchs.

9. And the patriarchs moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house.

11 Now there came a dearth over all the land of Egypt and Canaan, and great affliction; and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

*ceptable to God as ours in the land, of Canaan ever was since.* Then again, when God appointed the famous rite of circumcision to Abraham, it was after\* the *grand promise* made to him, and therefore had nothing in it that could make Abraham more worthy, but was only an external mark, and a badge of the covenant, and relation he bore to God, *and so being of no intrinsic virtue of itself, was capable of being emitted or abolished; and if that, then consequently so must any other of the ceremonial usages be.*

9, 10, 11, 12, 13, 14, 15. & 16.

His next instance in the course of their history, was in Joseph, his being sold into Egypt by the emulation of his brethren; his wisdom, piety, success, and advancement there, as the providential means of preserving his family under the great famine; who all lived and died in Egypt, and had no other benefit of the promised land, but to be carried over and buried there. By all which it was clear, *That the most despised and persecuted persons might be yet the most glorious instruments of delivering and saving God's people. That the favour and love of God toward his most eminent servants, has no respect to any particular country; but that in every place he accepts of, and rewards the services and virtues*



13. And at the second time Joseph was made known to his brethren; and Josephs kindred was made known unto Pharaoh. *tues of his true worshippers. And finally, if this were true of the patriarchs, the fathers of the Jewilli church, it could not be otherwise intended of God in relation to their posterity.* A. D. 33.

14. Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

15. So Jacob went down into Egypt, and died, he and our fathers.

16. And were carried over into Sichem, and laid in the sepulchre that \* Abraham bought for a sum of money of the sons of Emmor the father of Sichem.

17. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.

18. Till another king arose, which knew not Joseph.

19. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the

17, 18. & 19. As the four hundred years grew toward a completion, during their stay in Egypt, the Israelites increased there to vast multitudes, which the Egyptian king endeavoured, for reasons of state, to suppress, by destroying their male children as fast as they were born, as you now by illegal and violent methods. intend to hinder the religion of Christ, by suppressing and destroying his apostles and disciples.

end they might not live.

20. In which time Moses was born, and was exceeding fair, and nourished up in his fathers house three months.

20, 21. & 22. But as then Moses was born, and by the special Providence of God was educated, qualified, and preserved to be their deliverer, against all the fury and

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\* Ver. 16. *That Abraham bought, &c.*—Note, It was not Abraham, but Jacob that bought this sepulchre, Gen. xxxiii. 18, 19. Whether therefore we should say, That Stephen, in the warmth of his speech, might mistake the name; or rather, that it is an error of the copies; let the learned and pious reader determine. See Capel. Specileg. on this passage. Erasmus in II. Cap. Math. and Epist. Lib. 2. Epist. 6. Episcop. Instit. Lib. 4. Sect. 1.—84. Le Clerc. Ars Crit. Part 3. Pag. 208.

A. D. 33.

21 And when he was cast out, Pharaohs daughter took him up, and nourished him for her son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was fully forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of *them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian :

25 For he supposed his brethren would have understood, how that God by his hand would deliver them ; but they understood not.

26 And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren ; why do ye wrong one to another ?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a judge over us ?

28 Wilt thou kill me as thou didst the Egyptian yesterday ?

29 Then seld Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of Mount Sinai, an angel of the Lord in a flame of fire in a bush.

31 When Moses

and opposition of the *Egyptian* court ; *so be you assured, God has in a still more wonderful manner appointed Jesus to be the Saviour of mankind, and will miraculously support and defend his doctrine and religion, maugre all the force of your power and malice.*

23, 24, 25, 26, 27, 28, & 29. Moses, indeed, before his divine commission, to be the instrument of their deliverance from *Egyptian* bondage, was fully known, did a private action or two that could *only be interpreted* a kind of earnest of their future general deliverance ; and the parties concerned in it, having no apprehensions of him as such, rejected and abused him for his kindness ; *but you have now no plea in respect to your Saviour Jesus. His commission is confirmed by all possible evidence, and your refusal of him is without all excuse.*

30, 31, 32, 33, 34, 35, & 36. But when God had demonstrated his commission by that wondrous and amazing appearance at Mount Sinai, by the Miracle of the burning bush, and by the voice of an angel ; and when

saw it, he wondered at the sight : and as he drew near to behold it, the voice of the Lord came unto him,

32 *Saying*, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet : for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses, whom they refused, saying, Who made thee a ruler and judge ? the same did God send to be a ruler and deliverer by the hands of the angel which appeared to him in the bush.

36 He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear.

38 This is he that was in the church in the wilderness, with the angel which spake to him in the mount Sinai, and with our fathers :

when Moses had by the power of miracles convinced the Egyptians and them of the truth of it ; then they found the person they before overlooked and rejected, to be indeed their great deliverer and governor. *And thus God will at last most terribly convince you, that the Jesus whom you have rejected, is the only Saviour, and spiritual deliverer of his church and people.* A.D. 33.

37. And even this great Moses your lawgiver, has given you so little reason to conclude, that the ceremonial law should be of necessary and perpetual obligation, that on the contrary, when he had given you it, he directed you and your posterity to expect the Messiah as a more excel-

38. This Moses, I say, therefore, when he delivered this law from God to our forefathers, could be understood to give it for no longer continuance, than till

A. D. 33. fathers: who received the lively oracles to give unto us.

39 This is he to whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned and gave them up to worship the host of heaven; as it is written in the book of the

\* Amos v. 25. prophets, \* O ye house of Israel, have ye offered to me slain beasts, and sacrifices, by the space of forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your good Remphan, figures which ye made, to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after, brought in with Jesus into

till Christ should come to complete it, and give a more perfect one in the room of it.

39, 40, 41, 42, & 43. And when these your *forefathers* (who were as much the church and favourite people of God as *you* can now pretend to be) were so ungrateful under all their deliverances, and so stupid under all the blessings of their divine law, as to affront Moses, by whose hand they received it, and from time to time to fall into heathen idolatry and worship; what did God do to them, but give them up to themselves, despise their *temple*, and at last give it over to destruction, and *them* into a long and dreadful captivity? *And therefore be ye your own judges, whether this your malicious treatment of Christ, the last and greatest of all lawgivers, does not call for a more terrible and fatal punishment?*

44. & 45. Again, the tabernacle, with the ark in it, was, for a long space of time, as solemn a place for your *worship*, and of the divine *appearance* and *residence*, as the *temple* can be at this present; and yet though it was made and framed by God's special direction for that purpose, he was so far from *confusing* his

into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David.

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

attention; yet so little did he insist upon it as *essentially necessary* to his divine *worship* and *presence*, that only because David was engaged in so many wars, he ordered the building of it to be deferred to the more peaceable reign of his son Solomon.

48 Howbeit the most High dwelleth not in temples made with hands, as saith the prophet,

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

50 Hath not my hand made all these things? thereby, that this temple had no peculiar holiness in itself, nor were its worship and sacrifices of any *necessary and perpetual obligation*. And the same was meant by the prophet Isaiah, when he says, *What house will ye build me, &c.* [Isai. lvi. 1, 2.]

51 Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost:

his blessings to it, that it lasted no longer than to the building of the *temple*. A. D. 33.

46. Which noble fabric was erected, and accepted of God, more as a testimony of David's gratitude for divine favours, than from any express and positive command from Heaven.

47. As it is evident from this, that though God accepted of David's thankful and pious intention;

48, 49, & 50. Nay, and when he had built and consecrated it to this divine service, what a solemn profession and declaration did he then make in his dedication-prayer? (1 Kings viii. 27.) *That the most High God neither could nor would confine his especial presence, and blessings, upon the worship of men, to any temple made with hands; nor he that fills heaven and earth, limit his people's adorations to one particular place.* Plainly intimating

51. Stephen having thus fully answered the charge laid to him, and knowing the incurable prejudice and malice of the council,

A. D. 33. Ghost : as your fathers *did*, to do *ye*. *cil*, told them plainly, that notwithstanding all these unexceptionable evidences from their own scriptures, he still expected that they would continue hard against the word of God, and the miraculous testimonies of his Spirit, just as their forefathers had too often done before them.

52 Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the just One, of whom ye have been now the betrayers and murderers.

52. Only with this difference, That *they* only abused those prophets that foretold and described the blessed times of the Messiah; but *you* (says he) by a more desperate degree of wickedness, have betrayed and murdered the very Messiah *himself*.

53 Who have received the law by the disposition of angels, and have not kept it. 53. And finally, that this their law and temple, though the one so augustly and solemnly declared from heaven, the other so magnificent in its fabric and worship, should be, so far from being their security, under such unrepented violation of the divine will, that they would serve only as arguments to ascertain, and increase, and aggravate that most exemplary judgment that was coming upon them.

54 When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

54. This discourse, and the bold application of it to them, so incensed the council, that they expressed themselves against him, with all the signs of rage and bitterness.

55 But he being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, SHECHINAH, or glorious

55. Stephen knowing what this fury of theirs would end in, lifted up his eyes and heart to heaven, where his only hope and confidence was placed; and God for his present support, vouchsafed him a sight of the appearance of the Divine Majesty,

Majesty, and Jesus, in the highest splendor and greatness, ready to save and receive him. A. D. 33.

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, ed upon the people to a blasphemer.

58 And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whole name was Saul. clothes to be kept by one Saul, an eminent young zealot against Stephen; who, by this office, desired to testify his consent to his death.

59 And they stoned Stephen, calling upon † God, and saying, Lord Jesus, receive my spirit. 59. Thus they murdered this eminent disciple, who all the while commended his soul to Jesus his Saviour †.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. 60. And in the midst of his agonies got upon his knees, and begged of God not to add this to the rest of their heavy crimes; and so died with as much calmness and composure, as if he had fallen asleep. CHAP.

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† Ver. 59. *Calling upon God.* Note, The word (*God*) is not in the *original*, nor ought to have been inserted here. The reading is, *And they stoned Stephen, επικαλεσμένοι. Calling out to. or calling upon, or praying and saying, Lord Jesus, &c.* And if the word *God* be supposed to be put in this place, yet the sense may well be this, *viz. Calling upon God, and also saying, Lord Jesus receive my spirit.*

## CHAP. VIII.

*A general Persecution against the Converts to Christianity. They are forced to flee from Jerusalem. Only the Apostles stay there. Saul a chief Instrument in this Persecution. The Preaching and Miracles of Philip the Deacon, in Samaria. Of Simon the Sorcerer. His proposal to buy the Gifts of the Holy Ghost with Money. Peter's reproof to him thereupon. Philip converts the Eunuch, and baptizeth him.*

A. D. 33. **I** AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

And in the execution of these persecuting orders of the council, Saul was a principal instrument, as he had before been of Stephen's condemnation.

**I.** THE rage and malice of the council at Stephen's discourse did not end in his murder, but extended to all the Christian converts; all, or most of which, were forced thereupon to retire from Jerusalem into the several parts of Judea and Samaria. But the twelve apostles \* continued there still.

And in the execution of these persecuting orders of the council,

2. In

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\* Ver. 1. *πλὴν τῶν ἀποστόλων*, except the apostles; who, in all probability, would hardly have abided the danger of this persecution, but from some special order from God, and by a particular providence over them.

The reason for their continuance at Jerusalem in a body, I conceive to be, That they might consult and give directions to them that were scattered into several parts, relating to the converts they should make. See chap. viii. 14, &c. and chap. xi. 22, &c. See Bp. Pearson's Oper. Post. pag. 62.



2 And devout men carried Stephen *to his burial* and made great lamentation over him. other people, yet Stephen's \* friends ventured to carry his body off, and perform his funeral with the usual decencies and respects.

2. In the mean time, though <sup>A. D. 35.</sup> it was against the custom of the Jewish nation to bury malefactors in the same manner with

3 As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed *them* to prison.

3. To proceed now in the account of this dispersion of the Christian converts, who could now no longer endure their own houses, by reason of the zeal and fury of Saul, who, by order of the council, entered and searched them all, dragging men and women out to prison.

4 Therefore they that were scattered abroad, went every where preaching the word.

4. But these endeavours to suppress the Christian doctrine, tended yet farther to spread and propagate it. For such of those that were driven from Jerusalem, as had sufficient endowments of the Holy Ghost, and authority from the apostles, went preaching, and confirming the gospel, through the several towns and countries, into which they were dispersed.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

5, 6, 7, & 8. Among whom Philip, one of the seven deacons or stewards for the poor, (chap. vi.) distinguished himself in one of the chief cities of the Samaritan country; in which he preached, and wrought miracles with such success, that the greatest part of the people believed, and embraced the gospel with

7 For unclean spirits,

E the

VOL. I.

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\* "ἄνδρες ἐυλαβείς, devout men. Whether this phrase in this place, signifies Jewish *profelytes*, or Christian *converts*, is hardly to be determined; though most probably they were Jewish profelytes turned Christians.

A. D. 35. rits, crying with a the greatest gladness and fatig-  
loud voice, came out faction.

of many that were possessed *with them*: and many taken  
with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man called Simon, which before-time, in the same city, used sorcery, and bewitched the people of Samaria, giving out that himself was some great one.

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

competition with him, pretended at least, to be his sincere convert, and

14 Now when the apostles which were at Jeru-

9, 10, & 11. Now there had been a good while in that city, one Simon, a famous forcerer, that declared himself endowed with most eminent degrees of divine power; and indeed had so long and often astonished the people with diabolical and magical performances, that he was cried up by all ranks, for a wonderful and divine person.

12. But upon hearing the comfortable and reasonable doctrine of the Christian religion from Philip, and seeing the far more plain and unexceptionable miracles by which he confirmed it, they left Simon, and were baptized into the religion of Jesus Christ.

13. Nay, the power by which Philip wrought his cures, appeared so evidently to be derived from the true God, that Simon himself was as much struck and astonished at them, as the people had been at his; and finding he could no longer stand in

competition with him, pretended at least, to be his sincere convert, and so was baptized, and attended

14. & 15. Now the twelve apostles at Jerusalem, having intelligence

Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John.

15 Who when they were come down, prayed for them, that they might receive the Holy Ghost.

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they *their* hands on them, and they received the Holy Ghost. *And, by thus conferring the gifts of the Holy Spirit upon these converts of Samaria, the apostles took the most prudent and early steps toward curing those long prejudices, and aversions, that had possessed the minds of Jews and Samaritans against each other; showing them now to be all equally acceptable to God, and capable of the blessings of the Messiah's kingdom, upon their repentance and conversion to his religion.*

18 And when Simon saw that through laying on of the apostles hands, the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power that on whomsoever I lay hands, he may receive the holy Ghost.

telligence of the progress of the <sup>A. D. 35.</sup> gospel about Samaria, sent Peter and John into those parts, to confer such gifts of the Holy Ghost upon such of the new converts, as the divine wisdom should think most proper for the occasions of the church.

16. (For these miraculous powers, were not the immediate privilege of all converts upon baptism, but were dispensed by the *twelve apostles*, to such persons and purposes as the Holy Spirit directed.)

17. Accordingly these two apostles came and conferred them upon several, by prayer, and the significant ceremony of laying their hands on them. And, by thus conferring the gifts of the Holy Spirit upon these converts of Samaria, the apostles took the most prudent and early steps toward curing those long prejudices, and aversions, that had possessed the minds of Jews and Samaritans against each other; showing them now to be all equally acceptable to God, and capable of the blessings of the Messiah's kingdom, upon their repentance and conversion to his religion.

18. & 19. Simon observing this great prerogative of the apostles, not only to work miracles themselves, but to confer the power upon others; and imagining with himself what credit and gains he could make of such a privilege, if he had it; and judging of the apostles temper by his own covetous inclinations, offered them a sum of money to bestow it upon him.

A. D. 35. 20 But Peter said  
unto them, Thy money  
perish with thee.  
because thou hast  
thought that the gift  
of God may be pur-  
chased with money.

of designing that for his own vanity and lucre, which  
God intended only for the spiritual good of mankind.  
———*Take your money* (says he) *the love of which will  
be your destruction.*

21 Thou hast nei-  
ther part nor lot in  
this matter; for thy  
heart is not right in  
the sight of God.

22 Repent there-  
fore of this thy wick-  
edness, and pray God,  
if perhaps the thought  
of thine heart may be  
forgiven thee.

23 For I perceive  
that thou art in the  
gall † of bitterness,  
and in the bond ‡ of iniquity.

24 Then answered  
Simon, and said, Pray  
ye to the Lord for me,  
that none of these  
things which ye have  
spoken come upon  
me.

25 And

20. Which proposal Peter re-  
jected with the utmost indigna-  
tion, upbraiding him with the  
monstrous wickedness of imagin-  
ing, That a free gift of God  
could ever, like earthly commo-  
dities, be exposed to sale, and  
of designing that for his own vanity and lucre, which  
God intended only for the spiritual good of mankind.  
21. Telling him that his co-  
vetousness and hypocrisy was too  
great to render him fit for any  
spiritual gift, or capable of any be-  
nefit from the Christian religion.

22. & 23. But exhorted him at  
the same time, to endeavour for  
a pardon of this wicked project,  
and for the cure of his desperate  
and corrupted disposition, by the  
most earnest prayer to God, and  
a special degree of humiliation  
and repentance.

24. By which severe rebuke,  
he seemed, at least, to be much  
affected, and begged of the two  
apostles to join their prayers to  
his own, That God would not  
punish him in so exemplary a  
manner, as they seemed to  
threaten him withal.

25. The

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\* Ver. 22. *If perhaps*—*εἰ ἄρα*—This particle does not  
denote any uncertainty of God's forgiveness, upon Simon's  
real repentance; but is the same with *εἰ*, & *εἰ πως*, in Phi-  
lip. iii. 11, 12, and elsewhere. The sense is, *That the  
thought of thy heart may be forgiven thee.*

† Ver. 23. *Gall of bitterness*—Alluding (most pro-  
bably) to Deut. xxix. 18. or xxxii. 32.

‡ Ibid. *Bond of iniquity*—Alluding to Isai. lviii. 6.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and behold a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning and sitting in his chariot, read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou redest?

25. The two apostles having <sup>A. D. 35.</sup> by the gifts of the Holy Ghost, confirmed and settled the Christians in these parts, returned again to the other ten at Jerusalem, preaching the gospel as they went through several villages of the Samaritans, where Philip had not yet been.

26. He having also now finished his preaching, in the place before mentioned, had orders given him by an angel to leave it, and travel the road that leads from Jerusalem to Gaza, that part of it particularly that lay through the desert of Judah.

27. & 28. He went accordingly, and as soon as he came thither, found upon what occasion he was sent; for he saw a chariot upon the road, belonging to the high treasurer of the queen of \* Ethiopia, who being a Jewish proselyte, had been at Jerusalem to worship the true God, at the great feast of Pentecost, and was now returning home, and as he rode along, was reading in the prophet Isaiah.

29. The angel directed Philip to make up to the chariot, and talk with the treasurer about what he was reading.

30. He did so, and asked him, if he understood that famous and remarkable passage?

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31. And

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\* That part of it that lay under *Egypt*.

A. D. 35. 31 And he said, How can I, except some man should guide me? and he desired Philip that he would come up and sit with him.

show him the meaning of it. And so he did.

32 The place of the scripture which he read, was this. He was led as a sheep to the slaughter, and like a lamb dumb before the shearer, so opened he not his mouth :

33 In his humiliation, his judgment was taken away : and who shall declare his generation? for his life is taken from the earth.

manhood, he should be most unjustly treated, and have no right or justice done him. *And who shall declare his generation? For his life is taken from the earth,* i. e. Who can sufficiently express the wickedness of that generation of men, who thus condemned and crucified their own Messiah?

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

the very person, to whose life, death, resurrection,

31. No (he said) it can hardly be expected, a stranger, not much skilled in the Jewish learning, should be able to interpret their prophecies; and, being desirous to be informed, requested Philip to come into the chariot, and

32. & 33. The passage was that of Isai. liii. 8. (according to the Greek translation) concerning the Messiah. *He was led as a sheep to the slaughter, and as a lamb dumb before his shearer, so opened he not his mouth.* Signifying the perfect innocency of life, and the absolute patience, modesty, and resignation of CHRIST under his condemnation and sufferings. *In his humiliation his judgment was taken away,* i. e. While he condescended to live upon earth, in the low and humble state of

34. The treasurer desired to know, Whether Isaiah spake this of himself, or of some other great and eminent prophet?

35. Whereupon Philip took occasion to show him, how this, and abundance of other prophecies, were designed to be *eminently* and *completely* fulfilled in the

and ascension, these scriptures exactly answered; and consequently that *he* was the Saviour of mankind, and so all were obliged to embrace his doctrine, and be baptized into the profession of his religion. A. D. 35.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See *here* is water; what doth binder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord \* caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through, he preached

36. The man was fully convinced of the truth of the Christian religion by Philip's discourse, and requested him to baptize him into the profession and privileges of it.

37. & 38. Philip told him, that if his conviction was *real* and *sincere*, and his resolution to persevere and live up to it firm and hearty, he would do it. And having his repeated assurances that he was so, he baptized him at the next convenient water they came to.

39. When all was over, the angel conveyed away Philip in a miraculous manner, \* which still more confirmed the eunuch in the truth of what he had taught him, and so he continued his journey home with the utmost joy and satisfaction.

40. The angel carried Philip as far as Azotus, which was about thirty miles distant from the

E 4 place

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\* Ver. 39. *The Spirit of the Lord caught away Philip.*—Note, The *Alexandrian*, and other MSS. read it thus πνεῦμα ἅγιον ἔπαισεν ἐπ' αὐτόν 'Ευνῶχον; ἄγγελος δὲ Κυρίου, &c. "The Holy Spirit fell upon the eunuch; but the angel of the Lord caught away Philip." And accordingly, by the powers of this Spirit, the eunuch is said to have planted the gospel in *Ethiopia*, as *Eusebius* says, *Hist. Lib. 2. Cap. 1.*

A. D. 35. preached in all the cities, till he came to Cæsarea. place he took him up at; from whence he went up the coast-side, and preached the gospel in the towns as far as Cæsarea.

## CHAP. IX.

*The Rage of Saul against the Christians. His Commission to seize them. His extraordinary Conversion. Ananias sent to him. He preached the Gospel at Damascus to the Jews. They attempt to destroy him. His Escape. He comes to Jerusalem, and is received by the Apostles. Peter's Preaching and Miracles at Lydda and Joppa.*

1 **AND** Saul yet breathing out threatening and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

demand of the rulers of the synagogues to seize upon all Christians, and send them to Jerusalem, to be condemned and punished as enemies to the Jewish religion.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven.

4 And

1. **TO** proceed now in the account of this persecution, and of what happened to Saul, who was the chief instrument of the council in carrying it on:

2. The gospel-doctrine having by this time been preached and entertained at Samaria, and in several other cities into which the Christians were dispersed; Saul out of his furious zeal for the Jewish law, addressed himself to the high priest and council for a commission to go thither, and

3. They gave him his orders; and in his journey thither to execute them, as he drew near the town about noon, he and his

\* company were surrounded with a miraculous light from heaven, that eclipsed the very sun.

4. Where-

\* Chap.  
xxii. 6.



4 And he fell to the earth, and heard a voice, saying unto him, Saul, Saul, why persecutest thou me? the ground, when a voice out of the cloud was directed to Saul, *Saul, why dost thou thus persecute me, in oppressing the members of my church?*

5 And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest? *It is hard for thee to kick against the pricks.*

Jesus, the Son of God, and disciples he thus inhumanly persecuted; adding, that it would be a most desperate attempt for him any longer to oppose such evidences, and resist such a divine authority.

6 And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

tion of the Divine will

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. and confounded, had

4. Whereupon, either concluding it to denote the special presence \* of God, or else struck and confounded at the brightness of it, they † all fell prostrate upon

the ground, when a voice out of the cloud was directed to Saul, *Saul, why dost thou thus persecute me, in oppressing the members of my church?*

5 Saul, astonished to hear his zeal for religion so dreadfully interpreted, desired to know whether this was the appearance of the true ‡ God or no? To which the voice answered, That it was the manifestation of the very Je-

6 Thus convinced of his error, and trembling at his own guilt, Saul humbly begged to be directed what he should do to testify his repentance, and obtain his pardon? And the voice replied, That he should pursue his journey into the town, and wait there for a further manifestation concerning him.

7. (Now his fellow-travellers heard this voice only, as a loud and confused sound, || but not the distinct words that were spoken to Saul; and though more struck not so clear a sight of the § di-

A. D. 35-

† Chap. xxvi. 14.

‡ Ver. 5. See Chap. xiii. 8.

See Ch. xxii. 9. and Ch. xxvi.

8. & 9.

\* Or to be the *Schechinah*, the glory of the Lord.

§ Ver. 7. *ᾠδοῦντα θεωρεῖν*. Seeing no person—From whence most interpreters, concluding, that St. Paul at this time

A. D. 35. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and did neither eat nor drink.

10 And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, *I am here*, Lord.

11 And the Lord said unto him, Arise, and go into the street, which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for behold, he prayeth,

12 And hath seen in a vision a man named Ananias, coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done

8. & 9. So that when they rose up to go on their journey, Saul's eyes were so dazzled at the light he had seen, that he was forced to be led into the town by his companions, and continued blind for three days together, which he spent in solemn repentance, prayer, and fasting.

10. & 11. At three days end, Jesus performed his promise to Saul (ver. 6.), by appearing to Ananias a Christian disciple (formerly a Jewish proselyte), and ordered him to go to such a house, in such a street, to find out Saul, to cure him of his blindness, and baptize him into the Christian religion, and qualify him for the ministry, by conferring the Holy Ghost on him, telling him, that the great *persecutor* was now a true penitent.

12. And that he might go to him without any fear, Christ acquainted him, that Saul knew before hand what he came for, by a vision from himself.

13. & 14. Ananias knowing the character of the man, and the commission he came thither with, could not but express his amazement at such a change, and (perhaps)

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time saw the person of Christ: I have so expressed it in the paraphrase, as to give a just latitude to that notion. See ver. 17. and 1 Cor. ix. 1. and xv. 8. and Acts. xxii. 14.

don't to thy saints at Jerusalem.

14 And here he hath authority from the chief priests, to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

16 For I will show him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house. and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which

haps) some fearfulneſs to make A. D. 35. himself known to ſo notorious a persecutor.

15. & 16. But Chriſt bade him go and fear nothing, aſſuring him, That, now his violent prejudices were removed, Saul would become not only a true diſciple, but an eminent preacher of the goſpel, both to Jews and Gentiles; and that as he had been an oppreſſor of, he \* would now be a moſt undaunted ſufferer for the truth of it.

17. & 18. Ananias, fully ſatisfied at this, went and performed his meſſage, congratulating and ſaluting Paul by the name of brother, † Chriſtian; and then, † Ver. 17. in the name of Chriſt, laid his hands upon him, cured his blind-<sup>See Chap. xxii. 16.</sup>neſs, baptized him, and he was then endowed with the miraculous gifts of the Holy Ghoſt. In the cure of his blindneſs there fell from his eyes ſomething like *scales*; as a fit and lively emblem, denoting that the *veil* was now taken away from his *heart*, and that he was come to the *ſight* and underſtanding of the *true religion*.

19. & 20. Saul being aſſured by all this, of the truth of Chriſt's religion, and of his own pardon, ended his faſt, joined himſelf to the Chriſtian diſciples at Damascus,

\* Ver. 16. *ὅσα διὰ αὐτοῦ παθῆναι*. I will ſhow him what things he (emphatically) *muſt ſuffer for my name's ſake*.

A. D. 35. which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

A. D. 36. 23 And after that many days were fulfilled, the Jews took counsel to kill him.

When returned hither again, and preached to the Jews, who, by authority obtained from the governor of the town, watched the gates \*, with a design to kill him.

A. D. 37. 24 But their laying a wait was known of Saul: and they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let him down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join

cus, and forthwith preached up JESUS to be the Son of God, the true Messiah, in the very Jewish synagogues.

21. This was a great surprise to all his hearers, who knew very well how contrary a purpose he came thither for.

22. But he increasing every day more and more in the knowledge of the scriptures, and of the truth of the Christian religion, gave the Jews of that place such undeniable proofs, that Jesus was the true Messiah, as they could no way answer.

23. After this his first preaching at Damascus, Saul retired from thence into Arabia, \* where he continued about a \* year, and again, and preached to the Jews, who, by authority obtained from the governor of the town, watched the gates \*, with a design to kill him.

24 & 25. But getting intelligence of their design, the Christian disciples let him down from the town wall by night, and so he escaped. (2 Cor. xi. 32.)

26. Thence, in the third year † after his conversion, he went up to Jerusalem to converse with the

\* Ver. 23. See Galat. i. 17. Bishop Pearson, Annal. Paulin, p. 2. and 2 Cor. xi. 32.

† Ver. 29. Galat. i. 18. and Bishop Pearson, Sup. p. 3.

join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus, in the name of Jesus.

28 And he was with them, coming in, and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking

the Christians, and such of the apostles as were then there. But they knowing his former character, and not hearing of him lately since his conversion, suspected and shunned his acquaintance.

27. & 28. Till Barnabas, who had a certain account of his miraculous conversion, and preaching at Damascus, introduced him to Peter and James, and fully satisfied them of his sincerity, so that he lived in consultation with them (particularly with Peter) for fifteen days. (Galat. i. 18.)

29. During which time, he preached the gospel to the *Jewish* strangers and profelytes, with great strength and argument, fortitude, and freedom of speech; who, instead of being convinced by him, contrived and plotted his death.

30. But the Christians finding out their intent, conveyed him first to Cæsarea, and then along the coast to Tarsus, the place of his nativity, where he stayed and preached, till *Barnabas* came to him, Chap. ix. 25.

31. Whether the fury of the Jewish council was abated by the loss of so eminent an instrument as Saul, or from some other cause \*, they now suffered the Christians

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\* See *The history of the first plantation of the Christ. Relig.* by Mr. Benson, Vol. I. Chap. IX. Sect. III. and Mr. Lardener's

A. D. 37 ing in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

Christians of Judea, Samaria, and Galilee, to enjoy for a while the free exercise of their religion, which gave a great opportunity of increasing the number, and of enlarging the comfort and piety of its professors.

32 And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man, named Æneas, which had kept his bed eight

34 And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at Lydda, and Saron, saw him, and turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, and alms-deeds which she did.

37 And it came to pass in those days, that she was sick and died: whom when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa,

32. & 33. Peter laid hold of this season to go round those parts, visiting and confirming the several converts; and being at Lydda, had a man brought to him, that had been confined to his bed eight years with a dead palsy.

34. As soon as he came to him, Peter called him by his name, and bade him in the name of Jesus Christ, rise up and be perfectly whole; and so he did immediately.

35. Which miracle brought a great many in Lydda, and Saron the next town, to the Christian faith.

36. & 37. At the same time there died at Joppa a very pious and charitable Christian, named Tabitha, and her corpse was prepared for the funeral.

38. But before they would inter her, hearing of Peter's fame at

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Lardener's *Credibility of the Gosp. Hist.* pag. 124. &c.—where it is proved, that Caligula's persecution of the Jews caused them to cease, at present, from persecuting the Christians.

Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to

at Lydda (which was just by) her friends sent and begged of him to come thither, in hopes he would restore so useful a person to life. A. D. 39.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber, and all the widows stood by him weeping, and showing the coats and garments

39. Peter went with the messengers immediately, and in the room where she lay, the poor widows came about him, and showed him the clothes they had on, as evidences and monuments of her charity.

40 But Peter put them all forth, and prayed, and turning him to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her his hand, and lifted her up; and when he

40. & 41. Then ordering them all to withdraw, he kneeled down and prayed by the body, and commanded her to rise up; upon which she opened her eyes, and he gave her his hand, lifted her up, and presented the sorrowful widows with their benefactress perfectly restored to life.

42 And it was known throughout all Joppa; and many believed in the Lord.

42. Which as soon as it was known, converted a great many in that town.

43 And it came to pass, that he tarried many days in Joppa, with one Simon a tanner.

43. Where Peter, seeing he could gain still more converts, continued a good while at one Simon's a tanner.

## CHAP.

## CHAP. X.

*Cornelius the first Gentile convert. The manner of his conversion by Peter. Peter's vision, to satisfy him, that the distinction between Jew and Gentile was abolished. His speech upon it. The effect it had upon the hearers.*

A. D. 40. 1

THERE was a certain man in Cæsarea, called Cornelius, a centurion of the band, called the Italian band.

2 A devout \* man, and one that feared God, with all his house, which gave much alms to the people, and prayed to God alway.

were partly *profelyted* to the Jewish religion, had renounced *idolatry*, and worshipped the *true* God; whereby they were the more easily persuadable to embrace the religion of the Son of God; Cornelius a *Roman* officer belonging to the *Italian* legion, a *profelyte* \* to the Jewish religion (but not circumcised) a man of singular piety and charity, being first converted at Cæsarea, by St. Peter, in the following manner.

1. & 2. THE gospel having thus in the space of about seven or eight years, been preached by the apostles and disciples of Christ in most parts of the Jewish land, it was now begun to be offered to the Gentile world (and, in this publication of the Christian religion to the Gentiles, divine Providence was pleased to proceed in a wise and proper gradation; beginning it first of all with such Gentiles as

3. As

\* Ver. 2. φοβούμενος τὸν Θεόν—*One that feared God.* This phrase so often occurring in this book of the Acts, it is proper here, once for all, to observe the meaning of it to be, such a *convert* to the Jewish religion, as acknowledged and worshipped the God of Israel, but was not circumcised. This sort of foreign converts, the Jews called *Profelytes of the Gate*. Such as were fully converted and circumcised, they called *Profelytes of Righteousness* (those were the Hellenists, or Greeks, as bishop Pearson thinks). And the Jews by *original descent*, were called Hebrews and Israelites.



3 He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

discovery of the true religion, and perfect way of salvation.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout foldier of them that waited on him continually:

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the

3. As he was at his devotion, <sup>A. D. 40.</sup> about three o'clock in the afternoon (the time of evening service) an angel appeared to him in the form of a man, surrounded with great glory and brightness.

4. At which unaccustomed appearance, being in a fright, he desired to know what his pleasure was? To which the angel most kindly and cheerfully replied, That his piety and charity were so acceptable to God, that, in reward of them, he now intended him a free and full dis-

covery of the true religion, and perfect way of salvation.

5. & 6. And accordingly ordered him to send to such a house in Joppa, for one Simon Peter, who should fully instruct him in it.

7. & 8. As soon as the angel was gone, Cornelius acquainted two of his own servants, and one of his foldiers, that was a worshipper of the true God, as well as himself, with what the angel had said to him; and ordered them next day to go to Joppa in search of Peter, and give him an account of it.

9. & 10. And the better to prepare Peter to receive and comply with their message, God was pleased to clear him of the common prejudice of the unlawfulness

A. D. 40. the house-top to pray,  
about the sixth hour.

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter: kill, and eat. any of them, without any difference or religious distinction: *God thereby intending to intimate to him, that he should now freely and indifferently preach the gospel to the Jews and Gentiles.*

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

*being at first designed to keep the Jewish people separate from all other nations, were now of no further use or obligation, because the Christian church was to consist of believers of all nations and countries.*

ness of conversing with, or preaching to any uncircumcised persons, by a visionary representation made to him the very day the men were coming from Cornelius, as he was at his stated prayers just before dinner.

11. & 12. Wherein their appeared to him a large sheet, let down as it were, from heaven, full of abundance of beasts and fowl, clean and unclean, such as were allowed or forbidden by the Jewish law, all mixed together.

13. And at the same time, a voice directed to him from heaven, bidding him to take and eat any of them, without any difference or religious distinction: *God thereby intending to intimate to him, that he should now freely and indifferently preach the gospel to the Jews and Gentiles.*

14. & 15. And when Peter seemed to startle at such a proposal, as being contrary to the express law of Moses, which he knew was not yet totally and finally abolished; the voice returned to him, and told him, he might safely do it by warrant from God who instituted the law; *so intimating to him, That these positive laws about the distinction of meats,*

16. And

16 This was done thrice : and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen, should mean ; behold, the men which were sent from Cornelius, had made inquiry for Simons house, and stood before the gate.

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing : for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius ; and said, Behold, I am he whom you seek : what is the cause wherefore ye are come ?

22 And they said, Cornelius, the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to send for thee into his house, and to hear words of thee.

16. And to give him a greater certainty of the truth of the vision, and fix his attention to the meaning of it, it was repeated to him three times. A. D. 40.

17, 18, & 19. After it was over, and while Peter was seriously considering and debating with himself about the design of it, the Holy Ghost suggested to him, that there were people at the door that wanted to speak with him, and from whom he would learn the meaning of the vision ; and upon inquiry made, he found they were there accordingly.

20. & 21. The Spirit ordered him, though they were Gentiles, to make no scruple of conversing and going along with them, for that they came by special direction from God. He went down to them accordingly, telling them he was the person they inquired for, and asked them their business.

22. They told him, Cornelius of Caesarea, a very pious and eminent profelyte to the Jewish religion (though yet uncircumcised,) was warned by an angel to send for him, to instruct him in some great points of religion.

A. D. 49. 23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

\* See Ch. xi. 11.

24 And the morrow after they entered into Cæsarea: and Cornelius waited for them, and had called together his kinsmen and near friends.

\* See Ch. xl. 14.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how

23. Peter entertained the men that night, and the next day went along with them, taking six \* of his friends at Joppa that were Jewish converts, to accompany him, and to be witnesses of whatever should pass upon this remarkable occasion.

24. Cornelius in the mean time had got his relations and friends together, who were all expecting Peter, to partake \* of his instructions, who the next day arrived there.

25. As he was entering the house, Cornelius met him, and fell prostrate at his feet, reverencing him as the † messenger of Heaven.

26. But Peter took him up, and desired him to treat him only as a † man, that neither would, nor ought to expect such humility from him.

27. & 28. Then observing Cornelius to have a good number of friends about him, some of which might possibly think strange of his free conversation with uncircumcised people, he told them, it was not without a special direction.

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† Ver. 25. & 26. Grotius and several other learned men are of opinion, That Cornelius took Peter to be an angel. But the angel having described him in Cornelius's vision no otherwise than as a man; and it not being very agreeable to imagine, Cornelius should conceive an angel to be a *lodger* in a house; or that one angel should direct him to send for another angel to teach him; I have therefore so expressed it, as not to confine the reader's notion, to either merely *civil* or *religious worship*.

how that it is an unlawful thing for a man that is a Jew, to keep company, or come unto one of another nation: but God hath showed me that I should not call any man common or unclean.

29 Therefore came I unto you without gain saying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

whole matter, from whence they might learn the full of the divine will in this case.

30 And Cornelius said, Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing.

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon whose surname is Peter; he is lodged in the house of one Simon a tanner, by the sea-side; who when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present before God, to hear all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a truth I perceive

rection from God, that he now did what was so contrary to the Jewish doctrine and traditions

29. And as he already concluded, from what the messengers told him of Cornelius's vision, and what he knew of his own, that God had some great and particular design in it, he desired Cornelius to tell him the

30, 31, & 32. Who accordingly related to him the particulars of the angel's appearance and order to send for him, as one that was to instruct him in the true faith and method of salvation.

33. Which plain revelation from heaven he could not but obey, and now rejoiced to see him come to fulfil and explain it; assuring him that he and all his friends about him, would heartily embrace, and cheerfully obey whatever discoveries of the divine will he should make to them.

34. & 35. Peter now by comparing the two visions together, being fully satisfied of the mean-

A. D. 40. **ceive that God is no respecter of persons.**

75 But in every nation, he that feareth him, and worketh righteousness, is accepted with him.

“joyed by people of all nations, that would sincerely “believe and obey it.” And so gave them the following account of the Christian faith:

36 The word † which God sent unto the children of Israel, preaching peace by JESUS CHRIST (he is Lord of all)

37 That word † (*I say*) you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached:

38 How God anointed Jesus of Nazareth with the Holy Ghost,

ing of them, declared it to be this, viz. “That God intended the Christian doctrine, and the great mercies of the gospel, to be no longer confined to the Jewish land and people, but to be preached to, and en-

joyed by people of all nations, that would sincerely “believe and obey it.” And so gave them the following account of the Christian faith:

36, 37, & 38. Although (said he) you may not perfectly know, yet you cannot but have heard something of the † same of Jesus of Nazareth, who lived and † preached at Jerusalem, and through the whole Jewish land. This was the true Messiah, the Saviour of all mankind, Gentiles as well as Jews, constituted by God the Father, to be the governor and judge of all the world, whose commission from God, was demonstrated by the many great and beneficial miracles

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† Ver. 36, 37. *The word which God sent*—τὸν λόγον—*That word you know*—τὸ ῥῆμα—*Note*, If I greatly mistake not, this passage loses all its true meaning in our common way of interpreting it. Τὸν λόγον in the 36th, and τὸ γινόμενον ῥῆμα in the 37th verse, are taken to signify one and the same thing; whereas the former is the same with ἐντολὴν, and κατὰ is to be understood; the latter [ῥῆμα] answers to Dabar in the Hebrew, and signifies not the doctrine, but the transactions of Christ, the history or facts of his life, miracles, &c. This gives the clearest sense and connection thus, viz. *God is no respecter of persons, but in every nation, he that feareth God*—*is accepted with him*; κατὰ τὸν λόγον—i. e. *according to the very doctrine which God sent to Israel, by JESUS CHRIST, who ἔσται, this God, [or this CHRIST] is Lord of all both Jews and Gentiles. Now, the transactions [ῥῆμα] of CHRIST, you know*—viz. *How that God anointed him with the Holy Ghost, and with power, &c.*

Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him.

39 And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew and hanged on a tree.

40 Him God raised up the third day, and showed him openly.

41 Not to all the people, but unto witnesses, chosen before of God, even to us who did eat and drink with him after he rose from the dead.

(whose incurable life and obstinacy, rendered them both unworthy and incapable of being wrought upon by such means) but did it to such a proper and sufficient number of us that were to testify it to others.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

the miraculous powers of the Holy Ghost upon them, particularly that of speaking divers languages.

cles he wrought by the power of the holy Ghost.

39. & 40. And of this his life and doctrine, we his apostles (besides many other of his disciples) were eye and ear-witnesses; as also of his resurrection from the dead the third day, after the Jews had crucified him.

41. This his resurrection indeed (*and his glorious ascension into heaven after it*) the divine wisdom thought not fit to give the Jewish council and people a sensible demonstration of, by showing him alive to them;

42. & 43. Who are therefore commissioned to declare to the world (what the prophets had all in their several ages foretold that this *Jesus* is the Saviour, Lord, and Judge of mankind; and the only means of pardon and salvation, is a firm belief of his doctrine, and a sincere obedience to his commands.

44. Cornelius and his friends being convinced of the truth of Peter's discourse, God was pleased to confirm them more fully in it, by immediately conferring the

A. D. 40.

45 And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnified God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

45. & 46. And this perfectly astonished the six friends that came along with Peter, to see the Gentiles partake of those divine favours, which they hitherto believed were to be always confined to the Jewish nation.

47. Then Peter appealed to them, whether this was not a clear evidence, that God intended these men the blessings of the gospel covenant; and that they might and ought to be baptized into the Christian profession?

48. And upon their confession that it was so, he † baptized them. And they begged of him, for the further advancement of the gospel, to stay there some time with them.

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† Ver. 48. From St. Peter's baptizing these converts, any person may see the monstrous error of the Quakers, in affirming, That *water baptism* is unnecessary to such as have the Holy Ghost.

CHAP.



## CHAP. XI.

*The Jewish Christians quarrel with Peter for conversing with Gentiles. His Account of his Conduct fully satisfies them. The Gospel preached at Phœnice, Cyprus, and Antioch, but still to Jews only. Barnabas sent to confirm those Converts. Saul comes to Antioch. Disciples called Christians there. Agabus foretels a Famine. Charities sent for the relief of the Christians of Judea.*

1 AND the apostles and brethren that were in Judea, heard that the Gentiles had also received the word of God.

1. THE account of Cornelius and his friends conversion, and baptism by Peter, was soon heard of by the other apostles and Christians at Jerusalem. A. D. 40.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Joppa, praying, and in

2. & 3. And when he was come up thither to give them notice of it, those converted Jews that still retained a religious regard to the legal rites (especially such as tended to distinguish the *Jewish* from the Gentile people), quarrelled with him, for so freely conversing with, and entertaining men that were uncircumcised.

4. Upon which Peter showed them the express authority he had from God for it, by telling them the whole transaction.

5, 6, 7, 8, 9, & 10. † How he was commanded to eat of clean and

† For the full *Paraphrase* of these verses, from the 5th to the 16th, see chap. x.

A. D. 40. in a trance I saw a vision: A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me. and unclean creatures without any distinction, by a vision, and voice from heaven; and that upon showing a reluctance to break the Jewish law, the command was repeated thrice to him.

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold immediately there were three men already come into the house where I was, sent from Cæsarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entered into the mans house:

13 And he showed us how he had seen an angel in his house, which stood, and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then

11, 12, 13, 14, & 15. How, while he was considering upon the meaning of the vision, the Holy Spirit suggested to him, that there were people waiting for him at the door, and expressly commanded him to go along with them to Cornelius; whom he found to have had a vision from heaven to the same purpose; upon comparing which with his own, he found it to be the express will of God, that he should instruct him and his friends in the Christian faith; and that he had no sooner done it, but the Holy Ghost was conferred upon them, giving them the same gift of diverse languages, as he did the apostles on the day of Pentecost.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us who believed on the Lord Jesus Christ, what was I that I could withstand God? them to be his ministers, how durst I deny to make them Christians?

18 When they heard these things, they held their peace, and glorified God, saying, 'Then hath God also to the Gentiles granted repentance unto life.

19 Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phœnice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the

16. From whence he could <sup>A. D. 40.</sup> not but conclude, that great promise of Christ about the Holy Ghost, to be designed for the Gentile as well as Jewish converts.

17. And now (says he) can you imagine, that God should ever confer the same gifts and endowments upon them and us, and yet deny them baptism into the same religion, with us? And when his Spirit had qualified them to be his ministers, how durst I deny to make them Christians?

18. Fully satisfied with this, they were so far from any longer envying the Gentiles the gospel privileges, that they blessed God for the extent of his mercies towards them.

19. During these transactions of Saul and Peter, some of the disciples that were dispersed from Jerusalem by the persecution, (Chap. viii.) had travelled and preached the gospel as far as Phœnice, the ile of Cyprus, and Antioch in Syria, but preached only to the Jews, (not yet understanding the gospel to be designed for any other nation.)

20, & 21. And some of them belonging to Cyprus and Cyrene, where the Greek language was used, preached to the Jewish proselytes at Antioch that used the same language, with such miracles

A. D. 40. the † Grecians, preach-  
ing the Lord Jesus.

21 And the hand  
of the Lord was with  
them: and a great number believed and turned unto the  
Lord.

A. D. 41. 22 Then tidings  
of these things came  
unto the ears of the  
church which was in  
Jerusalem: and they  
sent forth Barnabas,  
that he should go as  
far as Antioch.

23 Who when he  
came, and had seen  
the grace of God, was  
glad, and exhorted  
them all, that with  
purpose of heart they  
would cleave unto the  
Lord.

24 For he was a  
good man, and full of  
the Holy Ghost, and  
of faith: and much  
people was added un-  
to the Lord.

A. D. 42. 25 Then departed  
Barnabas to Tarsus,  
for to seek Saul.

of Saul, whom he went to look for at Tarsus, where

cles along with their doctrine,  
that abundance of them believed  
and were baptized.

22. Which great success, as  
soon as the apostles at Jerusalem  
heard of, they sent Barnabas into  
those parts, to confirm and per-  
fect the new converts, and to  
confer such gifts of the Holy  
Ghost upon them, as the condi-  
tion of those churches required.

23. Who, in pursuance of that  
commission went through Phœ-  
nicie and Cyprus, and so to An-  
tioch, exhorting them to pa-  
tience, and immoveable constan-  
cy in their profession.

24. And in this office he had  
great success, not only by his e-  
minent endowments of the Holy  
Spirit, but by the peculiar good-  
ness, † generosity, and sweetness  
of his temper, which very much  
won upon all that knew him.

25. And perceiving that a great  
many more might there be con-  
verted, he took in the assistance  
of Saul, whom he went to look for at Tarsus, where  
he

† Ver. 20. [Spake unto the Grecians]—*προς τῶς Ἑλλη-  
νιστάς*—*to the Greek Jews*, as our common copies read  
it. But the Alexand. MS. the Syr. Vulg. Arab. and  
Æthiop. versions read it *προς τῶς Ἑλλήνας*, *to the Greeks*,  
*i. e. uncircumcised Grecian proselytes*. And I take that to  
be the true reading: because mention is made before con-  
cerning the conversion of the Hellenists. chap. vi. 1.

‡ Ver. 24. *ἀνιζεσθὲς*, a bounteous, merciful person.

he had continued, preaching about the parts of Syria A. D. 42. and Cilicia, for three years after his first arrival. (Chap. ix. 31. & 32).

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people; and the disciples were called Christians first in Antioch.

27 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit, that there

26. Having found him, and brought him to Antioch, they remained preaching there a whole year, and so increased the Christian church, that the converts, who by their enemies were wont in derision to be called Nazarenes and Galileans, and among themselves only believers, brethren, and faithful, were now so encouraged, as publicly and solemnly to take upon \* them the name of Christians.

27. About this time there arrived at Antioch from Jerusalem, several disciples whom God endowed with a foresight of several things to come.

28. One of which, called Agabus, foretold, that about two years after, there should be a dreadful famine raging through almost

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\* Ver. 26 *κατακλισαι χριστιανους*, called Christians. That the word *κατακλισαι*, signifies the same as I have paraphrased it, is not only highly probable from the circumstances of the thing, but from what the reader may see in Gregory's Notes, and in Dr. Stanhope on Epist. for St. Barnabas's day. But it is much worth remarking what a very learned person hath lately observed, viz. That the converts, who now took the title of Christians upon themselves, were (most probably) of the Gentile part. The believing Jews still adhering to the law, and affecting to be still called Jews; not willing so much as to admit the Gentile converts (that refused to submit to circumcision) into their synagogues and assemblies. Whereupon these said converts, relinquishing their Gentilism, and being neither willing, nor permitted to be styled Jews, went by the name of Christians. See Bohmer's Dissert. Juris Ecclæs. Antiq. Dissert. cap. viii. 2. See also Mr. Benson's Hist. of the first planting Christ. Relig. vol. I. page 241.

A. D. 42. there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

almost every part \* of the Roman empire, which came to pass exactly at the time, being the fourth year of Claudius.

A. D. 44. 29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.

29. And this famine being particularly hard in Judea (where the number of the poor Christians was very great), these Christians of Antioch resolved to send them some relief.

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

30. And accordingly sent Barnabas and Saul with it, to give it into the hands of the elders (to whose care the apostles, upon the

† Ver. 30.  
See chap.  
vi. 1, &c.

dispersion by the forementioned persecution, had left the care of the churches of Judea), to be distributed by the † deacons as they saw occasion.

## CHAP. XII.

*The History returns to the Affairs of the Christians at Jerusalem. A fresh Persecution by Herod Agrippa, on purpose to please the Jews. James slain. Peter put in Prison. Is delivered by an Angel. The Guard slain. Herod at Cæsarea: Makes an Oration in the Theatre; receives the fulsome flatteries of the People; is struck with a Disease, and dies.*

1 NOW about that time Herod the king stretched forth his hands

1. TO return a little back to some transactions of Peter, at Jerusalem,

About

\* Ver. 28 [Throughout all the world]—ἐν ὅλῃ τῇ οἰκουμένῃ—That is—[Either throughout the Roman empire (or the most part of it); or else throughout the whole land of Judea. See Mr. Lardener's Credibil. of the Gosp. Hist. page 318, &c.]

hands to vex certain  
of the church.

28). Herod Agrippa began a fresh persecution of the  
Christians there.

2 And he killed  
James the brother of  
John with the sword.

3 And because he  
saw it pleased the  
Jews, he proceeded  
further to take Peter  
also. (Then were the  
days of unleavened  
bread).

4 And when he  
had apprehended him,  
he put him in prison,  
and delivered him to  
four quaternions of  
soldiers to keep him,  
intending after Easter  
to bring him forth to  
the people.

And to secure him the  
teen soldiers to guard

5 Peter therefore  
was kept in prison;  
but prayer was made  
without ceasing of the  
church unto God for  
him.

6 And when Herod  
would have brought  
him forth, the same  
night Peter was sleep-  
ing between two sol-  
diers, bound with two  
chains: and the keep-  
ers before the door kept

7 And behold, the  
angel of the Lord  
came upon him, and

About the time that Agabus A. D. 44.  
foretold the famine (chap. xi.

2. & 3 He first condemned and  
executed James the son of Zebe-  
dee; and a little before the pass-  
over apprehended Peter, and all  
this out of mere vanity to please  
the doctors of the *Jewish* coun-  
cil, who still continued their ob-  
stinate hatred to the Christians,  
though the common people had  
generally a better esteem of them.

4. For fear, therefore, if he  
should bring Peter to his trial in  
court, during the time of that  
festival, the people should beg  
for his release, according to their  
privilege, which could not have  
been denied them (Matth. xxvii.  
15). he resolved to continue him  
in prison till it was quite over.

better from any escape, set six-  
teen soldiers to guard him by turns, four at a time.

5. While he was thus, as it  
were, marked out for death, yet  
the Christians put up the most  
solemn and frequent prayers to  
God for his deliverance, and he  
answered their requests.

6. For the very night before  
Herod intended him for trial  
and execution, as he was asleep,  
chained on each side to a soldier,  
while the other two kept sentry  
at the sentry door,

7. & 8. An angel surrounded  
with great brightness and splen-  
dor, came to him, and awoke  
him,

**A. D. 44** a light shined in the prison : and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8. And the angel said unto him, Gird thyself, and bind on thy sandals : and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out and followed him, and wist not that it was true which was done by the angel : but thought he saw a vision.

9. Peter did so, but knowing himself to have been in a sleep, did not immediately conclude this to be *real*, but rather a *visionary* representation.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of its own accord : and they went out, and passed on through one street, and forthwith the angel

10. The prison being in the suburbs of the city, the angel conducted him through the watches, and so on to the city-gate, which tho' securely locked and barred, opened of itself ; and after he had carried him so far into the street, that he knew where he was, and could shift for himself, he left him, departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

11. By this time, Peter thoroughly considered, and fully satisfied himself the whole transaction was *real*, and that God had wrought him a miraculous deliverance by his angel.

12 And when he had considered *the thing*, he came to the house of Mary, the mother of John, whose surname was Mark, where

12. And so resolving to secure himself as well as he could, went to the house of Mary the mother of that John whose \* surname was Mark ; whither Providence seemed to have guided him, for the

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\* Ver. 12. [John whose surname was Mark]—See Dodwell's Dissert. Cyp. v. § 11.



where many were gathered together, praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peters voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, it is his angel voice; or else an † angel in his shape, that could do it perfectly.

16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

17 But he beckning unto them with  
VOL. I. the

the family was up, with several of their neighbour Christians at their devotions, and praying particularly for his deliverance, ver. 5. A. D. 44.

13. As soon as Peter knocked at the gate, a maid-servant came to examine \* and know certainly who it was, before she would venture to let him in.

14. But being sure it was Peter's voice as soon as he spoke to her, she had not patience to open the gate, till she ran and told the company.

15 Who all told her, she must be mad, to affirm such an impossible thing. But the maid persisting in it, they concluded it must be either some † messenger from him of his near acquaintance, who could best imitate his

voice; or else an † angel in his shape, that could do it

perfectly.  
16. Peter knocking all this time at the gate, several of them came, and upon further certainty that it was he, let him in, but astonished how he should come there.

17. He desired them to make no noise, but keep it private at present,  
G

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\* Ver. 13. Ἰπικαυῶσαι—To hearken, subséquere. See Le Clerc upon the place.

† Ver. 15. ὁ ἀγγελος αὐτοῦ ἔστιν—It is his angel. The word signifying either messenger or an angel.—It is not absolutely certain, which of the two senses it is here to be taken in; though P. à Limborch, in his late Commentary, has observed such circumstances render it most probably to signify a real angel.

A. D. 44 the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go show these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cæsarea, and *there* abode.

20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus the king's chamberlain their friend, desired peace, because their country was nourished by the king's country.

without which they could not well \* subsist. And gaining over his chamberlain to their interest, they obtained their peace.

present, telling them shortly how it was, and ordered some of them to carry the news to James the bishop of Jerusalem, and the other Christians, to show them what a good effect their prayers had had; and so went to another house, where he thought he could be more safe and private.

18. Next morning the poor soldiers were in a dreadful apprehension for their prisoner, as well knowing the great severity of the Roman discipline upon all neglects of keeping guard.

19. And well they might, for Herod had them immediately to a strict examination, and upon their not being able to give any account of his escape, he ordered them all four to be put to death.

20. After this, Herod went to Cæsarea, to celebrate the solemnity there kept for the honour of Cæsar; whither the cities of Tyre and Sidon sent ambassadors to him, to appease his displeasure at some misdemeanor of theirs, for which they feared he might declare war against them, and deprive them of the constant supplies of corn and other provisions out of Judea and Galilee,

21. Upon

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\* Ver. 20.—[Their country was nourished by the king's country;—See Ezek. xxvii. 17. and 1. Kings v. 11.]

21 And upon a set day, Herod arrayed in royal apparel, sat upon his throne, and made an oration unto them.

loquent oration in the

21. Upon the second (being A. D. 44.  
the chief) day of the solemnity, Herod in glittering and sumptuous robes, seated under a canopy in the theatre, harangued the nobles \* and people with a most eloquent oration in the

22 And the people gave a shout, *saying*, *It is the voice of a god, and not of a man.*

deity. All which fulsome flatteries he received with the highest degree of pride and satisfaction.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the *ghost*.

and bred worms, and ended in a loathsome and calamitous death.

22. Upon which the nobles about him, gave him the most extravagant compliments, and the people with loud acclamations cried him up for a kind of

23. For which, along with the many other instances of his vanity and cruelty, the invisible † hand of God immediately struck him with a most painful and tormenting disease in his bowels, † which in five † days time ulcered

ended in a loathsome and calamitous death.

24. In the mean while, notwithstanding the late opposition of Herod, the Christian religion got ground every day.

24 But the word of God grew and multiplied.

G 2

25. And

\* Ver. 21. [Made an oration unto them]—*πρὸς τοὺς*, which may refer either to the *assembly* in general, or to the forementioned *ambassadors* in particular.

† Ver. 23. [*ὁ δὲ ἄγγελος Κυρίου ἐπέταξεν αὐτὸν.*]—The angel of the Lord smote him. Josephus, who gives the particulars of this relation, makes no mention of an angel. So St. Luke may be thought to express it, in the usual strain of the Jews, who were wont to attribute any supernatural event, the immediate cause whereof was not visible, to the operation of angels.

‡ For the more full account of this, the reader may see Josephus's *Antiq. Lib. XIX. Cap. vii.* and from him in Euseb. *Ecclef. Hist. II. Cap. x.*

- A. D. 44. 25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John whose surname was Mark. 25. And Saul and Barnabas having delivered their contributions, sent from Antioch to Jerusalem, (chap. xi. 29, 30.) returned to Antioch again; of whose travels and transactions (in the more remote parts of the world) I now come to give a relation in the following *chapters*.

### CHAP. XIII.

*The Progress of the Gospel at Antioch, and other remote Parts. Sergius Paulus, the Roman Governor at Paphos, converted by Paul and Barnabas. Elymas the Sorcerer struck blind by Paul. Paul's Sermon in the Jewish synagogue at Antioch in Pisidia, proving Jesus to be the Messiah. The effect it had upon many. The unbelieving Jews cause them to be expelled the Country.*

- A. D. 45. 1 NOW there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.
1. THE persons endowed with prophetical gifts at Antioch (mentioned chap. xi. 27.) were by this time grown to a considerable number, and become the chief teachers \* in the public assemblies of that church, among whom were Saul, Barnabas, Symeon, Lucius, and one Manaen belonging to Herod's court.
- 2 As they ministered to the Lord, and fasted, the Holy Ghost said,
2. On a certain day, which they set apart † for fasting and public worship, the Holy Ghost suggested

\* Ver. 1. [Προφῆται καὶ διδάσκαλοι.]—Prophets that were their chief preachers and ministers. See Dr. Whitby's Gen. Prof. to the Epist. § 12.

† Ver. 2. [Λειτουργοῦνται τῷ Κυρίῳ καὶ νηστεύοντες.]—As they fasted and ministered unto the Lord.

said. Separate me Barnabas and Saul, for the work whereunto I have called them.

3. And when they had fasted and prayed, and laid their hands on them, they sent *them* away.

4. So they being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus.

7. Which was with the deputy of the country, Sergius Paulus, a prudent man: who called for Barnabas and Saul, and desired to hear the word of God.

suggested to these prophetic teachers, that God intended Barnabas and Saul should travel

into several remote countries to Jews and Gentiles; and ordered they should be in a solemn manner appointed and set upon that work.

3. Which they did accordingly by fasting and solemn prayer for a blessing upon their undertakings, and imposition of hands, as a token of special designation to a particular office.

4. They went first to \* Seleucia (which was hard by) and thence into the isle of Cyprus, where the Jews were very numerous.

5. All along as they went, they applied themselves, first to the Jews, beginning at Salamis to preach in their synagogues; and because they expected a great number of converts, they took Mark with them to baptize and them, while they attended wholly upon preaching.

6. & 7. Thence they went through the whole island to Paphos, where the *Roman* governor had his residence, and had got with him a *Jewish* magician, that amused him with his diabolical arts. But being a sensible and well-disposed person, and hearing of the fame of the two apostles, sent for them to hear what religion they taught.

G 3

8. But

\* Now called Scandarone.

A. D. 45.

A. D. 45. 8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

8. As they were teaching him the Christian doctrine, this Barjesus (whose *Arabic* name Elymas, signifies a magician) contradicted them, and would have persuaded the governor not to hearken to them.

9 Then Saul (who also is called Paul) filled with the Holy Ghost, set his eyes on him,

9. Upon which Saul (who goes by the name of Paul in the sequel of this history) being inspired with a divine power to punish this wicked person in a miraculous manner, for the governor's conversion, set his eyes on him with an air of anger and authority.

10 And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now behold, the hand of the Lord is upon thee, and

thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

10. & 11. And having first severely rebuked him as a confederate with the devil, and a malicious opposer of true religion, told him that his obstinacy against the plain evidences of the gospel, should instantly be punished with the loss of his sight; upon which words he was struck blind.

12. The governor seeing the apostle's doctrine confirmed with such divine power, embraced the Christian faith.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia:

13. From Paphos in Cyprus, they went to Perga in Pamphylia, where Mark choosing \* rather to be with Peter at Jerusalem, than travel

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\* As Bishop Pearson thinks, *Op. Postum.* p. 6.

phylia: and John departing from them, returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down.

15 And after the reading of the law and the prophets, the rulers † of the synagogue sent unto them, saying, Ye men *and* brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckning with *his* hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18. And about the time of forty years suffered he their manners in the wilderness.

19. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.

20. And after that he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet.

travel with them any further, left *A. D. 45.* them; which Paul very highly \* *resented.*

14. 15. & 16. Thence the next *A. D. 46.* year they arrived at Antioch in Pisidia, where in one of the *Jewish* synagogues, after the lessons, the president (according to † *cul-† Philo.* tom) asking who would expound upon any part of them, Paul stood up, and made the following sermon to the Jews and proselytes.

17. 18. 19. 20. & 21. Wherein he proved to them in the first place, that the chief and great design of God in choosing Abraham, and the patriarchs, and the nation of the Jews descended from them, for a peculiar and separate people, in preserving and miraculously delivering them from the Egyptian bondage; in his mercies and patience toward them in the wilderness; in destroying the seven nations for their settlement in the land of promise, and their constant deliverances under the government of their judges and kings, down to David, and so to this time, was the kingdom and religion of the Messiah, who was to be born of their nation, as the Saviour and Redeemer of mankind.

G 4

21 And

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\* Ver. 13. See chap. xv. 37, 38, 39.

A. D. 46. 21 And afterward they desired a king, and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king: to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this mans seed hath God according to his promise, raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming: the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not,

22. & 23. And then, as David, in particular, upon account of his eminent wisdom, valour, and piety, was made a type of Christ, and had a promise he should descend from his family, That GOD had fulfilled that promise in JESUS of Nazareth, who was of David's line.

24. & 25. This JESUS it was, that John Baptist, that holy and mortified preacher of repentance, declared to be the true CHRIST, when the Jews demanded of him if he himself were the person? Telling them he pretended only to prepare them, by repentance, for the mercies of a far greater prophet who was shortly to appear; even so great a one, that in comparison (says he) I am not worthy to do the meanest office of service to him.

26. Then addressing himself anew to the Jews and proselytes, he called upon them earnestly to consider, that now was the time wherein God offered them the happy means of pardon and salvation by JESUS CHRIST.

27. And that they would make it no objection against the truth of his Messiahship, that the council at Jerusalem had condemned



not, nor yet the voices of the prophets which are read every Sabbath day: they have fulfilled them in condemning him.

Messiah, that used to

demned and crucified him as a malefactor and false prophet, for that in so doing, they had exactly fulfilled, and inconsiderately accomplished the very prophecies concerning the sufferings of the Messiah, that used to be read in their own synagogues. A. D. 46.

28 And though they found no cause of death in him, yet desired they Pilate that he should be slain.

28 Beside, that Jesus's innocence was so clear, even to Pilate himself, that he would have acquitted him, but for the outrageous clamours of the Jews to have him slain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

29. & 30. But God (says he) has sufficiently vindicated him, by raising him from the dead, after he had been laid in a sepulchre, that was so securely sealed, \* and so strongly guarded.

\* Matth.  
xxvii. 66.

30 But God raised him from the dead.

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

31. Of which his apostles, and a great number of his disciples, are eye-witnesses, who saw and conversed with him for forty days after it.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

32. & 33. And how willingly and gladly ought you now to receive this truth of Jesus's resurrection, whereby you see so happy and full a completion of the most remarkable prophecies and promises made to your pious ancestors? For of this it is that God spake in Psal. ii. Which words, though in some lower sense they may be meant of David's conquest over his enemies, yet have now had their most eminent  
and

**A D. 46.** and full accomplishment in God's raising up the Messiah from death, to the glory and power of his spiritual kingdom.

34 And as concerning that he raised him up from the dead, now no more to return \* to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption.

(i. e. thy CHRIST) to see corruption.

36 For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption :

37 But he whom God raised again, saw no corruption.

38 Be it known unto you therefore, men and brethren, that through this man is

34. & 35. Thus also that promise of God to the Jewish nation, of the sure mercies of David, Isa. lv. 3. could only be meant of that \* absolute promise of the Messiah to be from his family, a glorious Prince and Saviour, of whom David was a type, and who was called also by his very name David, and son of David; and so is in effect the same promise with that of Psal. xvi. 11. *Thou shalt not suffer thine Holy One* (i. e. thy CHRIST) to see corruption.

36. & 37. Which last words can no way be true of David's person, who having performed several good services, in obedience to God's commands, in his lifetime, lies in his grave to this day; but are most exactly fulfilled in JESUS, whom God raised the third day, before his body was in the least putrified, and then exalted him into heaven.

38 Wherefore you have all the demonstration your own scriptures and prophecies can give you, That this JESUS is the

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\* Ver. 34. [Now no more to return to corruption.] As Lazarus, and the widow's son did. Thus CHRIST's dying no more, and death having no more dominion over him, Rom. vi. 9. is the distinguishing privilege of his resurrection, above that of any other persons miraculously restored to life, who all returned again to the dark prison of the grave. And this is what made the mercies here spoken of, to be τὰ πρῶτα. constant and continual, as the promise was absolute.

is preached unto you the true Messiah, and that by the <sup>A.D. 46.</sup> sacrifice of his death, you have obtained the means of the full pardon of your sins, and of eternal salvation, upon the condition of true repentance, and embracing his religion.

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

39. And this pardon by the blood of Jesus, is much more extensive and effectual, than what the purgations and sacrifices of the Mosaic law could ever procure for you: For the only effect of those washings and sacrifices was, admission into the congregation again, from whence the breach of some positive ceremony had excluded a man; they *alone* did not purge the conscience, but only took away the *political guilt*, in relation to their *civil and ecclesiastical penalties*; and some offences were punished with death, and admitted no sacrifices at all. Whereas this atonement of Jesus your Messiah, reaches to the perfect and *eternal* forgiveness of every kind and degree of transgression, in them that sincerely believe and obey him.

40 Beware therefore, lest that come upon you, which is spoken of in the prophets.

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of

40. & 41. It infinitely concerns you therefore, not to reject and condemn such clear evidences, and merciful proposals of Heaven toward you, lest you come under the same character wherein the prophet described your forefathers in Manasse's time (Hab. i. 5.), and for a still more wicked obstinacy and contempt against God, be at last cut off by a destruction \* more exemplary and amazing than that of the *Babylonish* captivity.

42. This discourse of Paul had so good an effect, that though the

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\* Ver. 41. The apostle seems clearly to intimate their final destruction by the Romans.

A. D. 46. of the synagogue, the Gentiles besought that the words might be preached to them the next Sabbath. the generality of the Jews went away as infidel and obstinate as they came; yet when they were gone, abundance of the *Pisidian* Gentiles (or rather *Gentile* converts to the *Jewish* religion, called Profelytes, ver. 43.) requested Paul to preach the same doctrine the next \* Sabbath to them, as liking it very well.

43 Now when the congregation was broken up, many of the Jews, and religious profelytes followed Paul and Barnabas, who speaking to them, persuaded them to continue in the grace of God.

43. And after the assembly was over, a good number of the Jews and profelytes came to the apostles, and professed themselves convinced of the truth of their doctrine, who thereupon gave them a great many further arguments and encouragements to persevere in that persuasion, against the envy and malice of the unbelieving Jews.

44 And the next Sabbath day came almost the whole city together to hear the word of God.

44. & 45. Accordingly the next Sabbath, as Paul was preaching to a vast number of people (*viz. idolatrous Gentiles*, as well as *Gentile profelytes*); the infidel Jews enraged at the sight of the *idolatrous Gentiles* flocking into their synagogue, interrupted his discourse with the most outrageous expressions of raillery and abuse.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46. & 47. Upon which the two apostles told them plainly, that they had now discharged their duty toward them, in giving them

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of

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\* Ver. 42. [*Εἰς τὸ μετὰ τὸ σάββατον*, the next Sabbath.] This phrase being taken by some of the best interpreters to signify [the week's space between the last and next Sabbath]; but by others, [the next Sabbath-day]; and pretty good reasons given on both sides, I have left it without any addition to our translation.

of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life; lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life, believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against

them the *first* offer of the gospel doctrine and privileges, according to the direction of JESUS CHRIST (Acts i. 8.) But as their incurable malice and prejudice rendered them unworthy and incapable of any further attempt for their conversion, they should leave them to themselves, and tender these offers of mercy to the Gentiles, who by the tenor of all the prophetic writings, particularly that of Isai. xlix. 6. were intended for members of the kingdom of the Messiah, as well as the Jews.

48. & 49. The Gentile people received this with the utmost degree of religious joy and gratitude, and all among them that were of a sober disposition, \* and sincerely desirous to know the true religion, believed and embraced the gospel, which now was spread through the whole country of Pisidia.

50 But to hear the Gentiles made partakers of the blessings of the Messiah, so enraged and exasperated the infidel Jews, that by influencing some women of quality

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\* Ver. 48. [*Τεταγμένους εἰς ζωὴν αἰώνιον*, ordained to eternal life.] That this phrase signifies no other than what I have paraphrased it, and has not the least relation to any *absolute* and unconditionate *divine decree* of these persons to *eternal life*, is so evidently and copiously demonstrated by all good critics and interpreters upon this place, that I may well venture to tell the English reader in the words of Grotius—*He that seeth it not, is blind.*

A. D. 46. against Paul and Barnabas, and expelled them out of their coasts. quality among their profelytes, and by them their husbands, and some of the governing part of the city, they procured such severe orders against the two apostles, that they forced them to flee for safety.

51 But they shook off the dust of their feet against them, and came unto Iconium. 51. And they, when they left the place, remembering the words of Christ (Matth. x. 14.) shook off the dust of their feet against them; thereby signifying and declaring, that they ought to have no more to do with so obdurate and incurable a people.

52. And the disciples were filled with joy, and with the Holy Ghost. 52. But in the mean time, notwithstanding this inhuman treatment of the apostles, the new converts continued in the profession of the Christian faith, with great constancy and cheerfulness; God also assisting and confirming them therein, by imparting such gifts of the Holy Ghost among them, as were requisite and agreeable to the circumstances of his church.

#### CHAP. XIV.

*Paul and Barnabas travel to Lycaonia. They preach at Iconium in the Jewish Synagogue, and convert many. Being forced at last from thence, they go to Lystra, and Derbe. A Cripple cured at Lystra. The Inhabitants take them for Deities, and would have offered Sacrifice to them. The Apostles discourse to them hereupon. The Jews cause Paul to be stoned. The Apostles return to Antioch in Syria, from whence they first set out.*

1 AND it came to pass in Iconium, that they went both together into the syna- 1. THE two apostles, Paul and Barnabas, being thus expelled from Pisidia, went into the province of Lycaonia, bordering upon

synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the Greeks, believed.

them and their profelytes were converted.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use them despitefully, and to stone them,

6 They were aware of it, and fled unto

upon it, in the lesser Asia, where the first town they entered was Iconium, still applying themselves first to the Jews in their synagogue, where they preached with such success, that abundance of

2. But the infidel Jews here, (being of the same obitinate and malicious temper with those of other parts) endeavoured by all the arts of slander and calumny, to prejudice the Gentile part of the town against them.

3. This violent opposition of the Jews, made the apostles stay \* in that place to be the longer, and their preaching the more earnest: the truth whereof they confirmed by many miraculous demonstrations.

4. And notwithstanding their malicious \*endeavours, the apostles gained a considerable part of the people to approve and embrace their doctrine.

5, 6, & 7. But perceiving the infidel Jews and Gentiles had combined together, and had got so many of the governing part to join with them, as to attempt openly to abuse and destroy them, they went off and preached at Lystra and Derbe, the next cities of

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\* Ver. 3. [*Ἰουδαῖοι μὲν ὅν χρόνον διέτριψαν.*] The *μὲν ὅν* may be rendered, either by *therefore* or *for indeed*. The latter of which senses will make the malice of the Jews, ver. 2. to proceed from their long stay and preaching there.

**A. D. 46.** unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

of the same province, and so in all the country that lay round them.

7 And there they preached the gospel.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mothers womb, who never had walked.

8. As Paul was preaching at Lystra, there was one of his auditors that was born a cripple, and never had any use of his legs.

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

9, & 10. Paul took notice of this person; and whether by his serious behaviour, and devout attendance to his discourse, or by the suggestion of the Holy Spirit, knowing the man to be of so honest and religious a disposition, that a miraculous cure of his body would have its due effect upon his mind, called out to him

10 Said with a loud voice, Stand up right on thy feet. And he leaped and walked.

before the whole of the congregation, and, in the name of JESUS, bade him rise up and stand upon his legs: upon which words the man did so, and found the perfect use of his limbs.

11 And when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, The gods are come down to us in the

11. This so amazed the Gentile part of the auditory that saw it done, that they ran into town, crying out, *The gods are come down to us in human shape.*

12 And they called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker.

likeness of men.

12. They took Barnabas to be Jupiter; and because Paul was the chief preacher, they took him for Mercury, i. e. Jupiter's attendant, *messenger, and interpreter* of his will.

13 Then the priest of Jupiter which was before their city, brought oxen and gar-

13. In consequence of this persuasion therefore, the priest that belonged to Jupiter's temple with his image in it, came

iii



garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? we also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein.

16 Who in times past suffered all nations to walk in their own ways.

the greatest part of the world over for many ages, to their own ignorance, by not affording them any express revelation of his will,

17 Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

particular a manner,

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in solemn manner to the gates <sup>A. D. 46.</sup> where the two apostles lodged, with an ox crowned with garlands ready for sacrifice, to offer to them as unto gods.

14. Which they no sooner apprehended, but they went out to them with expressions of the utmost concern and detestation at what they were about to do,

15. Assuring them they were but mortal men like themselves, though they were the messengers of Heaven; and that the chief design of the doctrine they had preached, was, to reduce them from their idolatrous and false religion, to the pure and proper worship of the *One true God*, the creator and governor of all the world.

16. And that tho' it has pleased the divine wisdom and justice, as a \* punishment for their gross immorality and idolatry, to give the world over for many ages, to their own ignorance, by not affording them any express revelation of his will, as the Jews had;

17. Yet he had not left them without any means of knowing so much of his divine nature and will, as might restrain them from such irrational and barbarous proceedings; the very creation of the world about them, and the constant course of Providence over it, ordering all things in so

for the comfort, pleasure, and support

H

support

\* Ver. 16. See Rom. i. from ver. 20. to the end.

A. D. 46. support of mankind, being all clear arguments of the wisdom, power, and goodness of God. *But that now he had intended them the happy knowledge of his true worship, if they would accept and embrace it.*

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.

so, as they thought they had killed him. And thus it was the lot of this apostle to be stoned, upon the same account as he had consented to the stoning of St. Stephen.

A. D. 47. 20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith,

18. This discourse was hardly enough to weigh upon their prejudices, and restrain the people from their intended sacrifice.

19. Soon after this, some of the malicious Jews of Antioch and Iconium, pursued the two apostles hither, and by their calumnies and inventions, so incensed the rabble against them (especially against Paul the chief preacher in public), that they stoned him out of the city, and bruised him so, as they thought they had killed him. And thus it was the lot of this apostle to be stoned, upon the same account as he had consented to the stoning of St. Stephen.

20. But by the help and assistance of some of his friends, and Christian converts, he recovered and got privately into the town; and to avoid their further fury, went next day, and Barnabas along with him, to Derbe, another city of the same province.

21. & 22. And after having there preached and converted good numbers, returned back the beginning of the next year to Lystra again, and so to Iconium and Antioch, to confirm and settle the new converts in courage and patience, under those hardships which he told them, by his own example, and the very nature

faith, and that we must through much tribulation enter into the kingdom of God.

ture of the Christian religion <sup>A. D. 47.</sup> (that was levelled against the vices and prejudices of mankind), they could not but expect to meet withal.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

23. Before their departure from which places, they did with solemn fasting and prayers, ordain spiritual governors, for the orderly management of their respective churches, and so commended both ministers and people to the blessing of that Lord

and Saviour, whose religion they professed ;

24 And after they had passed throughout Pisidia, they came to Pamphylia.

24. & 25. And then went through Pisidia into Pamphylia, another province of the lesser Asia, and preached the gospel in the cities of Perga and Attalia.

25 And when they had preached the word in Perga, they went down into Attalia :

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

26. & 27. From whence, at the latter end of the year, they returned by sea to that Antioch in Syria, where they were first appointed in so particular a manner for these travels, \* and gave the \* Chap. xiii. 3. church a full account of the success of them, especially among the *Gentile* people.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

28. Continuing there for two or three years together.

## C H A P. XV.

*A Dispute raised by some Jewish converts concerning the Necessity of Circumcision. Paul and Barnabas return to Jerusalem, to get this controversy determined by the Apostles, and the whole Church there. The Speeches of Peter, Paul, and James, upon this Subject. The Determination of the Council sent, in a Letter, to the Christians at Antioch, to the great Satisfaction of the Gentile Converts there. Paul and Barnabas propose to travel again. They part, in a dispute about taking Mark with them.*

A. D. 53, 1 **A**ND certain  
 51. men which  
 came down from Ju-  
 dea, taught the bre-  
 thren, and said, Ex-  
 cept ye be circum-  
 \* Ver. 5. cised after the manner  
 of Moses, ye cannot  
 be saved.

† Gal. v. serve † all the ceremonies of the *Mosaic* institution.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

1. **W**HILE Paul and Bar-  
 nabas continued at An-  
 tioch (chap. xiv. 28.), there came  
 thither from Judea several *Jewish*  
 Christians, that had been bred  
 up rigid \* Pharisees, and still re-  
 tained a warm zeal for the rites  
 of the *Jewish* law; who endea-  
 voured to persuade the *Gentile*  
 converts that Paul and Barnabas had made, That they  
 could never be saved by the Christian religion alone, but  
 along with it must be circumcised, and so obliged to ob-

2. These zealots improved this matter into a very hot dispute; and though the two apostles argued plainly and strongly against them, yet, either not prevailing so far as fully to satisfy all parties, or else the better to put a full end to the debate, the whole church of Antioch came to this resolution, To leave it to the determination of the Apostolical College



A. D. 50, cumcise them, and to  
 51. command them to  
 keep the law of Moses.

solute necessity of the whole *Jew-  
 ish* law along with the Christian  
 religion, in order to salvation.

6 And the apostles  
 and elders came to-  
 gether for to consider of  
 this matter.

6. Upon which the apostles  
 and elders resolved to consider  
 the case, and determine it in a  
 full assembly.

\* Matth.  
 xvi. 16,  
 19.

7 And when there  
 had been much dis-  
 puting, Peter rose up  
 and said unto them:  
 Men and brethren, ye  
 know how that a good  
 while ago, God made  
 choice among us, that  
 the Gentiles by my  
 mouth should hear the  
 word of the gospel,  
 and believe.

7. In which, after much dis-  
 pute on both sides, Peter stood  
 up, and thus stated and expostu-  
 lated the case. You all know,  
 and allow (said he) that Christ,  
 in his lifetime, gave *me* the as-  
 surance \* that I should be the first  
 preacher of the gospel to the  
*Gentile* world. And first of all  
 to such Gentiles as these, who are  
*profelyted* to the *Jewish* religion,  
 and worship the *true God*.

8 And God which  
 knoweth the hearts,  
 bare them witness,  
 giving them the Holy  
 Ghost, even as he did  
 unto us :

8. & 9. And how fully he has  
 made that promise good, by ex-  
 pressly commanding me to con-  
 vert Cornelius and his friends;  
 upon whom immediately at their  
 conversion, God was pleased to  
 confer the same gifts of his spi-  
 rit, as he did upon us at the day  
 of Pentecost; thereby demonstrat-  
 ing, he did as freely receive them  
 of the Christian religion, without  
 us that had been circumcised.

9 And put no dif-  
 ference between us  
 and them, purifying  
 their hearts by faith.

into all the privileges  
*circumcision*, as he did

10 Now therefore  
 why tempt ye God,  
 to put a yoke upon  
 the neck of the disci-  
 ples, which neither  
 our fathers nor we  
 were able to bear \* ?

10. What a distrust therefore  
 is it of the clear and plain truth  
 of God, and in what manner do  
 you *provoke* him, that you should  
 presume to impose that as abso-  
 lutely necessary to the salva-  
 tion

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\* Ver. 10. [Why tempt ye God]—See note on ch.  
 7. 9.

tion of these Gentile Christians, which he by the most evident dispensation has declared not to be necessary? And all this out of an excessive zeal for the ceremonial parts of a *law*, which by the vast number, cost, and trouble of them, are at best but like a yoke, and, in their own nature, have no tendency to procure inward holiness of life, or the perfect pardon of sin.

A. D. 50,  
51.

11 But we believe that through the grace of the Lord Jesus Christ, we shall be saved, even as they.

11 Wherefore it is clear to us, that by a sincere belief and practice of the gospel religion (without any virtue of *circumcision*) both Jew \* and Gentile, are to obtain pardon and salvation.

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

12. As soon as Peter had done, Paul and Barnabas stood up; and in further confirmation of his argument, gave the assembly an account, that God had bestowed the miraculous gifts of the Holy Ghost upon those Gentile converts they had made in their travels, just as he had done in the case of Cornelius; and thereby accepted them as complete Christians, without the least notice of any obligation to the Jewish law.

13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me.

13, & 14. And then James the bishop of Jerusalem, gave the finishing proof of what they had all three said, by desiring the council to compare the present facts with the prophecies relating to the conversion of the Gentiles.

14 Simeon hath declared how God at the first did visit the

Gentiles, to take out of them a people for his name.

H 4

15 And

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\* Ver. 11. [*καὶ ὡς ἡμεῖς καὶ οἱ ἄλλοι*—We shall be saved even as they.] The word *καὶ οἱ ἄλλοι* may relate either to the Gentiles, as in the Paraphrase, or else to Saul and Barnabas; and then the sense is, *We are of the same sentiment with Paul and Barnabas, That salvation is to be had by the gospel, not by the law.* But the first is the most natural construction.

A. D. 50, 15 And to this agree the words of the prophets, as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up.

17 That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doth all these things.

18 Known unto God are all his works from the beginning of the world.

18. Now (said he) the same Spirit of God that promised and foretold this eminent blessing to the Gentile believers, did also certainly \* *determine* upon what conditions they should enjoy it; and as in his gracious and free acceptance of these late *converts*, he has now declared *circumcision*, and the observance of the whole Jewish law, to be one of those conditions: it is plain he intended they should be saved *only* by the sincere profession of the Christian religion. And therefore do not let us pretend to know the mind of God better than he himself has declared it.

19 Wherefore my sentence is, that we trouble not them, which

15, 16, & 17. Particularly that of Amos ix. 11, &c. wherein God promised *the great and happy restoration of the Jewish affairs under the kingdom of David*, i. e. *The religion of the Messiah, by calling and gathering in the Gentile world to them, and uniting them all into one people and one church.*

19. Wherefore upon these reasons we ought to *determine*, that the Gentile believers are not to be

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\* Ver. 18. [Γνωστὰ τῷ θεῷ—Known unto God are all his works.]—That this expression cannot merely signify God's *foreknowledge* and *prediction* of this gracious event, is plain, because this sense makes nothing towards St. James's argument; nor was it denied by any. But the word γνωστόν being of a large and extensive import in the *New Testament*, if it be here rendered *designed* or *determined*, then it will give the apostle's argument full, viz. That God designed that prophecy to be no otherwise accomplished, than as Peter had acted in the case of Cornelius, &c.



which from among the Gentiles are turned to God. be thus troubled and discouraged in their Christian profession, nor burdened with the observation of the whole Jewish law, by *circumcision*. A. D. 50.  
51.

20 But that we write unto them, that they abstain from pollution of idols, and from fornication, and from things strangled, and from blood. 20. Only as the present state of the church now stands, as composed by Jews and *proselyted* Gentiles, it is expedient we should still oblige these converts to these *four* things, as proper to keep them at a further distance from the idolatrous worship they have renounced; and then, as being the most principle points, the Jewish zealots insist upon it in their law, to keep *them* also from further clamours and objections, viz. To avoid the use of every thing they know to be any way consecrated to a heathen deity, or dedicated to an idol. And especially from uncleanness, and unlawful use of women (by which the heathens had made themselves, and even their worship, so infamous and abominable); and then as eating of the blood of animals, or the flesh of any creature that was killed with the blood in it, were forbidden the Jews in so special a manner; and as a solemn token of their distinction from all other people, they should abstain from both them likewise.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day. 21. And by this method we shall best avoid the most principal inconveniencies, which may be objected by the Jewish Christians against our *determination*, in favour of the Gentile converts. For though on one side, the Gentile converts be not obliged to the whole Jewish law, yet will they not be left ignorant of the writings of Moses and the prophets, which are constantly read, as they used formerly to be, in the religious assemblies they frequent. But on the other side, these Jewish Christians would never endure to communicate with men, that lived in the practice of *these* things that they hear every Sabbath so solemnly condemned in their sacred scriptures.

23. All

A. D. 50,

51.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas: *namely*, Judas, surnamed Barsabas, and Silas, chief men among the brethren.

23 And wrote letters by them after this manner, The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

about, who have been formerly *profelyted* to the Jewish religion, and worship; though not fully made Jews, by *circumcision*. [See note on Chap. x. 2.] [And see Mr. Benson's *Hist. of the first Plant. Christ. Relig.* Vol. II. Chap. III. Sect. 5, & 6.]

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye *must* be circumcised, and keep the law; to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas, and Paul.

26 Men

22. All the principle members, and the whole bulk of this assembly, agreed to this proposal; and accordingly it was resolved to send two principal persons of the council along with Paul and Barnabas, to carry their *determination* to the Gentile converts of Antioch, and the parts thereabouts, viz. Judas, or Joses (the apostle in Judas's room, Acts i.) and Silas.

23. Which determination they expressed in a letter to them, thus-----

'The apostles, elders, and people of the church of Jerusalem, wish all health and happiness to their Christian brethren of the Gentile part at Antioch, and the provinces there-

about, who have been formerly *profelyted* to the Jewish religion, and worship; though not fully made Jews, by *circumcision*. [See note on Chap. x. 2.] [And see Mr. Benson's *Hist. of the first Plant. Christ. Relig.* Vol. II. Chap. III. Sect. 5, & 6.]

24, 25, 26, 27, 28, & 29.

'Whereas we understand, that you have been troubled and perplexed about the necessity of *circumcision*, by some Jewish Christians that came from this place, for that purpose, (but without the least of our knowledge or consent.) We have therefore considered your case in full council; and have with the direction and assistance of the Holy Ghost, sent you our *determination* of it by two of our own members for your more absolute satisfaction, along with the two very much esteemed

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas, and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things ;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if you keep yourselves, ye shall do well. Fare ye well.

30 So when they came to Antioch: and when they had gathered the multitude together, they delivered the epistle.

31 Which when they had read, they rejoiced for the consolation.

32 And Judas and Silas being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let go

‘ esteemed and eminent sufferers for the gospel, Barnabas and Saul.’ We have determined thus: ‘ That the gifts and endowments of the Holy Ghost conferred upon you at your conversion, do demonstrate you are to be saved without observing the whole Jewish law, or being circumcised. But that however, to avoid all scandal to these Pharisaical Christians, it is fit for the present you should refrain from these four things, viz. From all things dedicated to idols, from fornication, and things strangled, and the blood of animals. (See ver. 20.) And by so doing, without any further observance of that law, you may depend upon your salvation by the Christian religion. Fare ye well.’

30, & 31. As soon as the letter arrived and was read at Antioch in a full assembly, the Gentile converts were made very easy, and much rejoiced at so solemn a determination in their favour.

32. And besides what satisfaction they received from the council's letter, Judas and Silas being two persons of most extraordinary abilities in understanding the scriptures, gave them many additional reasons that tended to confirm them in the excellency and sufficiency of the gospel profession.

33, & 34. After they had thus successfully done their message, Judas returned to the apostles at Jeru-

A. D. 50.

51.

A. D. 52. go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And some days after, Paul said unto Barnabas, Let us go again, and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38. But Paul thought not good to take him with them, who departed from them from Pamphylia,

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

Jerusalem, but Silas had a mind to stay at Antioch, *perhaps to prevent any fresh occasions of reviving the dispute in the absence of Paul and Barnabas.*

35, & 36. Who though they continued some time after this with the Antiochian clergy, had yet determined soon to travel over those churches in Cyprus, Pisidia, and Pamphylia in the lesser Asia, where they had formerly been, (Chap. xiii.) to see what state and condition they were in.

37, & 38. In this voyage Barnabas would have taken Mark with them (as they did before, Chap. xiii.) but Paul would by no means consent to take a person that had deserted them in their former travels. (Chap. xiii. 13.)

and went not with them to the work.

39. In which they so far disagreed, as to resolve to part and go into different places, Barnabas and Mark into Cyprus, and Paul and Silas into Syria and Cilicia.

Cyprus:

40, & 41. And having the solemn prayers of the Antiochian church for their good success, they went through the several countries forementioned (ver. 36.) confirming the Christians in their profession.

## CHAP. XVI.

*Paul and Silas at Derbe and Lystra. Paul circumciseth Timothy; and why. They deliver to all the Converts the Decree about Circumcision. They go to Philippi in Macedonia. Lydia converted. A Damsel cured of an evil Spirit. A clamour raised upon it. The two Apostles scourged, and imprisoned by the Roman Officers. An Earthquake frees them from their Chains. The Jailor and his Family converted. The two Apostles are dismissed, and leave the Town.*

1 **T**HEN he came to Derbe and Lystra: and behold, a certain disciple was there, named Timothy, the son of a certain woman which was a Jewess, and believed; but his father was a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek.

ing born of a Jewish woman), to be a teacher, while he was uncircumcised; in compliance therefore with their prejudice, he caused Timothy to be *circumcised*, and then ordained him.

1. & 2. **F**ROM Celicia, Paul A. D. 53. and Silas went to Derbe\* and Lystra; in the latter • See Ch. of which places there was a young<sup>xiv. 6.</sup> Christian convert, of eminent virtue and qualifications, a Jew by the mother's side, but not circumcised, because his father was a Gentile.

3. Paul knowing the excellent temper and accomplishments of this person, intended to ordain him into the ministry, and take him along with him in his travels. But because he knew the Jews (to whom he was to preach) would never endure a person (that was reckoned a Jew by be-

ing born of a Jewish woman), to be a teacher, while he was uncircumcised; in compliance therefore with their prejudice, he caused Timothy to be *circumcised*, and then ordained him.

4. As

A. D. 53. 4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

for asserting their Christian liberty.

5 And so were the churches established in the faith, and increased in number daily.

members; especially the Gentile part received great comfort and satisfaction, by finding themselves freed from the main burden of the Jewish law.

6 Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia, came down to Troas.

9 And a vision appeared to Paul in the night: there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured

4. As they went through the several towns of those, and the neighbouring provinces, they gave every church a copy of the apostles' decree, concerning the little obligation the Gentile converts were under to the Jewish law; (Chap. xv. 28, 29.) and

5. And by this second visit of Paul, these churches were much confirmed in their profession, and increased in the number of their

6. & 7. Having thus visited all the several parts in which Paul had formerly been, their design was to proceed to the other provinces of the lesser Asia, viz. Phrygia, and Galatia, Mysia, and Bithynia; but they were directed by the suggestion of the Holy Ghost, not to attempt the preaching of the gospel for the present in those places.

8. & 9. So that they only passed through them, and arrived at Troas, where Paul had a vision, in which a man of Macedonia came to him, and in a posture of great earnestness and concern, begged of him to come over thither, and assist the people of that great province in the way of salvation, by preaching the gospel to them.

10. The particulars of this vision were so clear, and the impressions so strong, that he had no

deavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief <sup>†</sup> city of that part of Macedonia, and a colony: and we were

13 And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, <sup>‡</sup> of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were

no sooner acquainted us \* of his company with it, but we agreed with him in concluding it to be a notice from God, to go and preach there; and accordingly made the best of our way thither;

11. & 12: Going from Troas directly to Samothracia; the next day to Neapolis, and so to Philippi, the first city of Macedonia, (on that side), and head of a Roman colony or plantation, and stayed there some considerable time.

13. In this city the Jews were allowed a place of public worship in the outskirts of the town; to which we first resorted upon the Sabbath day to preach, the major part of the assembly being women.

14. Among which there was one Lydia a Jewish proselyte, a woman whose sincere and religious disposition made her so attentive to, and so thoroughly to consider Paul's arguments, as to be converted by them.

15 And

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\* This passage makes it plain that St. Luke the writer of this history, was St. Paul's fellow traveller, and so wrote what he knew and saw himself.

† Ver. 12. *The chief city of that part of Macedonia*—*πρωτὴ καὶ μερίς*, not the chief, but the first that you come at, on that part or division of Macedonia. See Mr. Peirce Synop. to Philip.

A. D. 53. 15 And when she was baptized and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 And it came to pass as he went to prayer, a certain damsel possessed with a spirit of divination, met us, which brought her masters much gain by soothsaying :

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation.

18 And this did she many days. But Paul being grieved, turned, and said to the spirit, I command thee in the name of Jesus Christ, to come out of her. And he came out the same hour.

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew

15. And after she and her whole family were fully instructed and baptized into the Christian religion, she entreated us, upon all the confidence we had of her sincerity, to lodge at her house, and would not be denied in her request.

16. As we went every Sabbath to this Jewish assembly, there followed us a young woman, that by the help of a wicked spirit, was wont to amuse the people by telling fortunes, and was kept or hired by several people to get money that way.

17. She came after us every day, proclaiming us to be the messengers of the supreme and true God, and our doctrine to be the true way of happiness and salvation. *God thus constraining even the wicked spirits to bear testimony to the truth of Christ's religion.*

18. But Paul, to give the people a higher evidence to this divine truth than what came from an evil spirit, and out of compassion to see them thus deluded, commanded the evil spirit, in the name of JESUS, to leave the woman, and she was dispossessed immediately.

19. The people that employed her, were so far from being converted by this miracle, that enraged at the loss of their gainful trade, they seized upon Paul and



drew *them* into the market-place, unto the rulers,

and Silas, and carried them before the magistrates. A. D. 53.

20 And brought them to the magistrates, saying, These men being Jews, do exceedingly trouble our city :

21 And teach customs which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them : and the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jailor to keep them safely.

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed, and sang praises unto God : and the prisoners heard them.

cheerful and audible a voice, that the rest of the prisoners could hear them :

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately all the doors were opened, and every ones bands were loosed.

20. & 21. And sending for the *Roman* officers into court, they accused him of spreading and propagating a new religion in opposition to the *Roman* laws, and to seditious purposes.

22. Upon which the common people set up an universal clamour against them ; and the officers (using the rigour of the law) ordered their clothes to be torn from their backs, and them to be severely whipped.

23. & 24. And then to be imprisoned, with a particular charge to the jailor, who thereupon shut them into the dungeon, and put shackles upon their legs.

25. The two apostles, under all the pain of their stripes, and in that doleful confinement, yet spent the night in prayers, and singing praises to God, with so

26. When about midnight, the whole prison was shaken by a miraculous earthquake, the doors of every apartment flew open, and all the prisoners chains fell off of their own accord.

**A D 35.** 27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying. Do thyself no harm, for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas;

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes, and was baptized, he and all his straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house.

27. The jailor waking at this dreadful motion, and finding all open, concluded his prisoners were gone, and dreading the punishment he was liable to, attempted to kill himself:

28. But just as he was going to do it, Paul called out to him, and bade him fear nothing, for that all his charge was safe, and not a man gone.

29. & 30. At which the man came to them, and understanding how the matter was, threw himself at their feet, acknowledging this miracle to be an evidence of their divine commission, and begged of them to instruct him in the way of true religion, in order to salvation.

31. & 32. The apostles told him, The only condition of man's salvation, was a sincere belief and profession of the religion of Jesus Christ; and then instructed him, and his family in the particular history and doctrines of it.

33. & 34. The man then took them into his house, washed and dressed their stripes, gave them meat; and upon their solemn profession of the Christian faith, he and all his family received baptism, with great joy and thankfulness to GOD.

35. And

35 And when it was day, the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul: The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the sergeants told these words unto the magistrates; and they feared when they heard that they were Romans.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, and entered into the house of Lydia, and when they had seen the brethren, they comforted them, and departed. profession, they took leave and left the town.

35. Next morning the *Roman* A. D. 53.  
officers hearing what had passed in the prison, were so startled at it, that they sent to have the two apostles dismissed.

\* 36. & 37. The jailor acquainted them with this message with great satisfaction: But Paul sent the officers word, That he was a *Roman* freeman, and that as they had ordered him to be whipped, contrary to the *Roman* privilege, and that in so open and disgraceful a manner, they ought to come themselves, and in as public a manner discharge him, and clear his innocence.

38. & 39. This message put them into a much greater concern, the law being very severe against doing any dishonour to a *Roman* citizen; insomuch that they came to him, gave him good words, and desired him to be gone.

and desired them to depart out of

40. The two apostles, satisfied with this small recompence, left the prison, and went to their lodgings; whither having sent for the several converts they had made, and given them all proper exhortations to persevere in their

## CHAP. XVII.

*Paul preaches to the Jews at Thessalonica, proving JESUS to be the Messiah: Is insulted by the unbelieving Part of them, and accused to the Roman Magistrates as raising a Sedition against Cæsar. The Apostles retire to Berea. The generous Temper of that People. The Jews of Thessalonica pursue them, and drive them from thence. Paul at Athens. His Discourse to the Philosophers. The Success of it.*

A. D. 54. **I** NOW when they had passed thro' Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. **1.** FROM Philippi they went through Amphipolis and Apollonia, and so directly to Thessalonica, the metropolis of the province of Macedonia, a large and populous city, frequented by people of several countries; where the Jews especially were very numerous, and had a synagogue allowed them.

**2** And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the scriptures, **2.** And Paul, according to his constant method of preaching the gospel, first to the Jews wherever he found them, repaired to this synagogue, where for three Sabbath days together, he laid before them the characters and descriptions of their Messiah out of the prophetic writings.

**3** Opening and alleging that Christ must needs have suffered, and risen again from the dead: and that this Jesus whom I preach unto you, is Christ. **3.** From which he clearly proved, That Christ was not to be a temporal prince, nor a deliverer of Israel by worldly conquests, but the Saviour and Redeemer of mankind, by dying and suffering for their sins, and to triumph over their spiritual enemies by his resurrection; and then demonstrated all those prophetic

tical characters to be exactly fulfilled in JESUS CHRIST, whose doctrine and religion he was preaching. A. D. 54.

4 And some of them believed, and comforted with Paul and Silas : and of the devout Greeks a great multitude, and of the chief women not a few.

4. His discourse carried that evidence of truth in it, that several of the original Jews, abundance of the Greek proselytes, and a good number of their women of distinction, believed and were converted.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

5. But the unbelieving Jews, enraged at this success of his doctrine, got the rabble of the town together, and in a tumultuous manner, beset the house where the apostles lodged, intending to drag them out, and expose them to the fury of the multitude.

6 And when they found them not, they drew Jason, and certain brethren unto the rulers of the city, crying. These that have turned the world upside down, are come hither also.

6. But the apostles having upon notice given, retired into some other place, they took Jason the master of the house, and some Christian converts that were with him, and carried them to the *Roman* magistrates, clamouring against the apostles, as men that disturbed the public peace by seditious doctrine, as they had done in several provinces before ; and accused Jason for entertaining them.

7 Whom Jason hath received : and these all do contrary to the decrees of Cæsar, saying, That there is another king, *one* Jesus.

7. And the more highly to incense the magistrates against them, they maliciously, and contrary to all truth, deposed, That they preached up JESUS for a King, against Cæsar's right and title.

A. D. 54. 8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

be called upon again ; and to behave peaceably for the future.

10 And the brethren immediately sent away Paul and Silas by night unto Berea : who coming thither, went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

after the true sense of them, finding his doctrine to be true, embraced it with all readiness and alacrity.

12 Therefore many of them believed : also of honourable women which were Greeks, and of men not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached

8. & 9. This put the magistrates into a great concern, in-  
somuch that though they examined Jason and the Christian converts with him, and could pick out nothing from them that looked like sedition ; yet they would not dismiss them without good security, to appear and answer to the charge, if they should  
and to behave peaceably for the

10. In the mean time the Christians had conveyed away the two apostles to Berea, a town a few miles distant, where they immediately went and preached in the *Jewish* synagogue.

11. The Jews of which place proved of a much more gentle and manly disposition than those of Thessalonica ; for as often as Paul had preached to them, abundance of them took the pains to compare what he had said with the scripture-prophecies, and upon a careful and impartial search  
them, finding his doctrine to be true, embraced it with all readiness and alacrity.

12. In-  
somuch that a very considerable number of Jews and proselytes of both sexes, and of good quality, were converted.

13. But the infidel and incurable Jews of Thessalonica, no sooner heard that Paul was preaching at Berea, but they pursued him thither,

preached of Paul [at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul, brought him unto Athens, and receiving a commandment unto Silas and Timotheus, they departed.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

much learning was professed, and to which all countries resorted for liberal education, so wholly given up to idolatry and superstitious worship.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him: and some said, What will this babbler say? other some,

thither, and by their wonted arts of calumny and defamation, raised the rabble against them. A. D. 54.

14, & 15. Upon which Paul, knowing the implacable and desperate temper of those Jews, got off, and made as if he intended to take shipping; but the better to avoid their pursuit, went down by land to Athens, leaving Silas and Timothy behind, with orders to follow him thither as soon as they could.

16. While Paul was expecting them at Athens, and making observations upon the religion and manners of that people, he was filled with a most passionate concern, to find a place where so

much learning was professed, and to which all countries resorted for liberal education, so wholly given up to idolatry and superstitious worship.

17. So that before they could come to him, he preached alone, not only to the Jews and proselytes in their synagogues, but even in the open market-place to the Gentile Athenians.

18. He had not done so long before he was attacked by some philosophical professors of the Epicurean and Stoical sects. The first of which (believing nothing of the creation of the world,

A. D. 4. some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

(some, who held the universe to be GOD, and had some, though absurd notions of rewards and punishments) looked upon him as an inventor of some new deity, and new religious maxims, by what they heard him say of Jesus, and his resurrection; and so had a mind to hear particularly what they were, and how he could prove them.

19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there, spent their time in nothing else but either to tell or hear some new thing.)

are the most addicted to of all people living.

22 Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

devoted their city was

divine Providence, or a future state) despised him as an empty and ridiculous babbler. But the other (who held the universe to be GOD, and had some, though absurd notions of rewards and punishments) looked upon him as an inventor of some new deity, and new religious maxims, by what they heard him say of Jesus, and his resurrection; and so had a mind to hear particularly what they were, and how he could prove them.

19, & 20. Accordingly they brought Paul into their great court (called Areopagus or Mars-hill) where both their civil and religious controversies were wont to be determined; and there, in a great assembly of philosophers, desired him to declare what his doctrine was, that seemed to them so new and unaccountable.

21. Now these philosophers did not bring Paul to this great council, so much in the nature of a criminal, as out of mere curiosity to hear some new notions to employ their speculations upon; a temper the Athenians

22. In this famous court then Paul stood up; and the better to gain a patient hearing from them introduced his discourse with his acknowledgment and observation, how zealously devoted their city was to superstitious worship, \* as it plainly

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\* Ver. 22. [*Δυσσεμεινείας*—Too superstitious.] i. e. affected by a weak and ignorant fear exciting them to the worship



plainly appeared from the great number and variety of the images and altars erected to every deity they knew or heard of. A. D. 54.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, To THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

of all sorts of deities or demons, even to those you may or may not know; so must it be allowed a fair acknowledgment that there may be a *true God*, whose existence, perfection, and worship, you may be ignorant of, but are desirous to adore, as soon as ever you are informed of him. And this is *HE* whom I am commissioned to declare to you, as the only proper object of your adoration, worship, and happiness.

24 God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.

to conceive his presence and blessings shut up and confined to narrow temples or images, the workmanship of so finite a creature as man.

25 Neither is worshipped with mens hands, as though he needed any thing; seeing he giveth to all life, and breath, and all things.

23. Now (says he) among the many of these monuments of your religious devotion, I took particular notice of one altar, as being dedicated by an inscription, *TO THE UNKNOWN GOD*: Which as it bespeaks in you a peculiar degree of ignorant piety, extending itself to the honour

24. Namely, the only one infinite and all-perfect Being, the Creator and Governor of all the world; who, by the immensity of his divine nature, being equally present in all places, it cannot but be a high disparagement to it,

25. Nor can you rationally think this all-sufficient Being to be pleased and delighted with the offerings, sacrifices, or any other external services of mankind, as if he either wanted, or received

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worship of numerous and uncertain demons. The sense of this word given by Mr. Mead is very elegant and emphatical. "You imagine, says St. Paul, that I am preaching up some *new deity*, some strange demon. No; I find you "have deity, and demons enough, and too many, already."

A. D. 54. received any addition to his happiness by them. For how can he be any way bettered by us, who live by his power, and enjoy every thing we have from his goodness?

26 And hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed. and the bounds of their habitation.\*

ward ordering and disposing the several changes, periods, and revolutions of nations\*.

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.

of our being, and the Fountain of all our blessings; acknowledge and adore him, suitably to the excellence and benignity of his divine nature; which though it could not very easily be duly performed by the generality of mankind, amidst the darkness and depravity into which they have so long and wilfully sunk themselves; yet is, in itself, a duty most naturally arising from the use of our own reason and faculties;

26 By him was mankind created, being all the offspring of Adam the first parent, whose posterity by degrees were dispersed into the whole earth, and peopled the several countries of it; Providence having assigned to each people their particular country and climate; and then afterward

ordering and disposing the several changes, periods,

27. Now the wise end for which God thus created, and by his merciful Providence thus governs and preserves mankind, is, that we should look up to and duly consider him, as the Author

duly consider him, as the Author of our being, and the Fountain of all our blessings; acknowledge and adore him, suitably to the excellence and benignity of his divine nature; which though it could not very easily be duly performed by the generality of mankind, amidst the darkness and depravity into which they have so long and wilfully sunk themselves; yet is, in itself, a duty most naturally arising from the use of our own reason and faculties;

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\* Ver. 26. By supposing a very easy transposition in this verse, I take the true construction to be this, *Ἐποίησεν τῶν ἔθνων τῶν ἀνθρώπων κατοικῆσαι ἐπὶ τῆς τῆς πρὸς ὅλην τῆς γῆς, καὶ τὰς ὁρίστας τῆς κατοικίας αὐτῶν ἔτιμα; προτεταμένους καιροῖς.* "And hath made all men for to dwell on all the face of the earth, and the borders of their habitation. having (before ordered the (proper) seasons (either of the year for each of them) or else *προτεταμένους*, the determined periods of nations," as the word is used, Luke xxi. 24. and is much the best sense of this place.

28 For in him we live, and move. and have our being; as certain also of your own poets have said, For we are also his offspring.

your own poets, was sensible, when he says,

*We are his offspring.*

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone graven by art and mans device.

infinitely perfect Spirit in the vileness of human shape, or worship him under the likeness of any material image whatsoever, or ever so exactly graven, or finely adorned by human art? Creatures that are the offspring of God, ought to know and think better of him.

30 And the times of this ignorance God winked at, but now commandeth all men every where to repent

this ignorant and false way of worship, sending them no prophets to instruct them, as he did the Jews. But now, that he intends, in great mercy and compassion, to vouchsafe to them all the free offers of pardon, and a full discovery of his divine will; he justly expects they should all repent of their former follies, reform their lives, and worship him in a true and acceptable manner.

28. The regular and wonderful order of every thing about us, nay, our own existence, with all the blessings and comforts that surround us, plainly showing him to us as a Creator and benefactor; of which Aratus, one of

29. Now, in what *sense* is man the offspring of God? or how do we resemble him! Not in our *bodies*, and outward shape, surely, but in our *minds*, in our spiritual and rational faculties; and therefore how impious and vain must it be for us to represent the

30. God, indeed, in judgment upon the wilful and vicious corruptions of mankind, has, for many ages, permitted \* the greatest part of them to continue in

31. And

\* Ver. 30. [*ὑπερίδων ὁ Θεός*—God winked at—God overlooked, or neglected them.] See Rom. i. 20. &c. to the end. Or, *ὑπερίδων* may be very rightly rendered *winked at*, and so expresses the divine *Mercy* also, in not so severely *observing*, and immediately *punishing* their wilful ignorance as it deserved.

A. D. 54.

31 Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.

ward or punishment works.

\* See Ver.  
18.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34. Howbeit certain men clave unto him and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

some distinction), and some others beside.

31. And it infinitely concerns them so to do: for as God has now given them his only Son Jesus Christ, to be their Saviour and Redeemer, and has demonstrated the truth of his commission by raising him from the dead; so has he appointed the same Jesus to be the Judge of all the world, and, at the great day of accounts, to give eternal re- to every man according to his

32. As soon as ever Paul had mentioned Jesus's *resurrection*, the Epicureans laughed \* and hooted at him; but the Stoics, who had some notions of a future recompence, told him they would hear him further upon that argument.

33. & 34. So Paul went out of court, not without some good effect of his discourse. For tho' the generality of these philosophers, were either too notoriously atheistical, or too proud of their own learning, to change their sentiments, yet it convinced one who was a member of the great council; a woman (probably of

CHAP.

## CHAP. XVIII.

*Paul at Corinth. Preacheth to the Jews. Their Obstinacy and Malice causes him to leave them, and preach to the Gentile Corinthians. Converts many. Christ, in a Vision, encourageth his Endeavours. The Jews make a Riot against him. Gallio suppresses them. Sosthenes beaten. Paul goes through Ephesus. Preacheth there. An Account of Apollos. Paul returns to Jerusalem.*

1 AFTER these things, Paul departed from Athens, and came to Corinth, went to Corinth, another large and populous city of Achæia or Greece, famous both for trade \* and learning.

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome), and came unto them.

3 And because he was of the same craft, he abode with them, and wrought (for by occupation they were tent-makers.) with him. That so

1. PAUL therefore expecting no further effects of his doctrine upon the philosophers at Athens, soon left that place, and went to Corinth, another large and populous city of Achæia or Greece, famous both for trade \* and learning.

2. Where he happened upon a Jew and his wife, lately come from Italy, from whence the emperor Claudius had, by an edict, banished all the Jews, to show his resentment at some seditious practices some of them had been guilty of †.

3 And because he was now converted to the Christian faith, and of the same trade that Paul was brought up to (viz. That of making soldiers tents), he lodged at his house, and wrought along by earning his own livelihood, upon those he preached to, he might

\* See 1 Cor. iv. 9, 10.

† But in what province is not certain, though most probably in Judea.

A. D. 54. might silence the pretence of some malicious Jews, that he preached for gain and advantage. (See 1 Cor. ix.)

4 And he reasoned in the synagogue every Sabbath, and persuaded the Jews, and the Greeks.

little purpose upon the generality of so obdurate and prejudiced a people.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews that Jesus was Christ.

the clear proofs, and own prophecies, That JESUS was the true Messiah.

8 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads, I am clean: from henceforth I will go unto the Gentiles.

his renouncing all further conversation with them.

7 And he departed thence, and entered into a certain mans house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And Crispus the chief ruler of the syn-

4. For in this, as in other places, he applied himself to those of *that* nation first, preaching every Sabbath in some or other of their synagogues, but to very

5. But however, as soon as Silas and Timothy came to him from Berea (where he left them, chap. xvii. 15, 16.), he renewed his endeavours with a most passionate concern at their ingratitude and infidelity, laying before them all undeniable evidences from their

6. Till at last they flew unto such an abusive and outrageous carriage toward him, that he told them he had done his duty, that their destruction was from themselves; and that since no good was to be done upon them, he would now preach to the Gentile Corinthians (viz. to the *isidatrus* as well as the *proselyte* Gentiles), and so shook his garment at them, as a token of

7. & 8. Leaving their synagogues therefore, he preached for the future in the house of a certain Jewish uncircumcised proselyte; where he converted the president of a synagogue, with his whole family, and abundance of the Corinthian Gentiles, who all received baptism.

nagogue,

nagogue, believed on the Lord, with all his house : and many of the Corinthians hearing, believed, and were baptized. A. D. 54.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace :

10 For I am with thee, and no man shall set on thee, to hurt thee : for I have much people in this city.

Jews against him should be ineffectual.

11 And he continued there a year and six months, teaching the word of God among them.

12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat.

13 Saying, This fellow persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you.

15 But if it be a question of words and names, and of your law,

9. & 10. And for his encouragement under the malicious treatment he had, and was still like to find from the Jews (especially now that he was preaching the kingdom of the Messiah to the Gentiles), Christ appeared to him in a vision by night, and gave him assurance of very great success in his ministry there among the Gentile part of the city ; and that all attempts of the

11. Whereupon he continued his ministry there a year and a half together.

12. & 13. During which time, the Jews, in a riotous and tumultuous manner, seized upon Paul, and, upon a court-day, brought him before Gallio the Roman præfect, and accused him of blasphemy against their religion.

14, 15, & 16. But as he was going to defend himself against this malicious charge, the præfect prevented and saved him that trouble, by telling the Jews, if they could accuse the man of any thing that amounted to a breach of common right, or a disturbance of the public peace, he would take cognizance of it, according to the duty of his place ; but

A. D. 55. law, look ye to it: but to trouble him and the court  
 for I will be no judge with disputes who were the Mes-  
 of such matters. siah, or what was agreeable or

16 And he drave them from the judg- contrary to their Jewish law,  
 ment seat. was impertinent in them, and  
 none of his business to deter-  
 mine; and so ordered them, with some resentment, to  
 be turned out of court.

17 Then all the  
 \* Greeks took Sosthe- people, either to show their zealous  
 nes the chief ruler of respect to the governor, or  
 the synagogue, and else to provoke him to interpose  
 beat him before the in this affair, routed the Jews,  
 judgment seat: and and gave Sosthenes, a *president* of  
 Gallio cared for none one of their chief synagogues,  
 of those things. and the principal clamourer a-

gainst Paul, some blows in open court; and though  
 this was an illegal proceeding, yet Gallio being under  
 a resentment against the Jews, and taking it to be done  
 out of no disrespect to himself, took no notice of it, and  
 let it pass.

18 And Paul after this, tarried there yet  
 a good while, and then took his leave of  
 the brethren, and sail- ed thence into Syria,  
 and with him Priscilla and Aquila: having  
 shorn his head in Cen- chrea: for he had a  
 vow.

18. Paul continued at Corinth  
 some time after this, and then  
 took shipping for Syria along  
 with Priscilla and Aquila, who  
 being under a religious vow (call-  
 ed the vow of the Nazarite), had  
 his head shorn at Cenchrea, the  
 vow being then expired. (See  
 Numb. vi.)

19 And he came to Ephesus, and left  
 them there: but he himself entered into  
 the

19, 20, & 21. In this voyage,  
 Paul took Ephesus in his way,  
 and preached to the Jews there  
 in their synagogue; then left A-  
 quila

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\* Ver. 17. [The Greeks took Sosthenes, &c.]—Note,  
 Some good Manuscripts, the Copt. and Vul. versions leave  
 out "Ελληνες (the Greeks); and one MS. read 'Ιουδαίαι (the  
 Jews.) If it were the Jews that beat Sosthenes, we may then  
 suppose him to be now a Christian, or favourer of the Chri-  
 stians; as some learned men have thought. Let the read-  
 er judge.



the synagogue, and reasoned with the Jews.

20 When they desired him to tarry longer time with them, he consented not,

21 But bade them farewell, saying, I must by all means keep this feast that cometh, in Jerusalem; but I will return again unto you, if God will. And he

22 And when he had landed at Cæsarea, and gone up and saluted the church, he went down to Antioch.

time with the apostles and church-governors, went to Antioch in Syria:

23 And after he had spent some time there, he departed and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord, and being fervent in the spirit, he spoke and taught diligently the things of the Lord, knowing only the baptism of John.

obedience and reformation of life.

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quila and his wife there, with a promise to return to them again after he had been at the passover-feast at Jerusalem, whither it was very proper for him to go at that solemnity, both to visit, and consult with the apostles and heads of that principal church, and to prevent the suspicions and prejudices the Jews might take at his absence from so great a festival: A. D. 55.

22. From Ephesus therefore he sailed directly, and landed at Cæsarea in Galilee; thence up to Jerusalem, where having kept this passover, and conferred some

23. After some time spent among the Christians of which church, he passed through Galatia and Phrygia, all along as he went, exhorting the Christian converts to patience and constancy in their profession.

24. & 25. About this time, there arrived at Ephesus a Jew named Apollos, that was one of John Baptist's disciples, a person of great eloquence and learning in the Jewish scriptures, who knew as much of the Christian religion as could be known from John Baptist's doctrine, and the ends of his baptism, viz. The duty of repentance, upon a full belief and expectation, that the time of the Messiah was now come, to save and redeem mankind, upon the terms of sincere

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26. Act

A. D. 56. 26 And he began to speak boldly in the synagogue : whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

the particular instructions of Aquila and Priscilla.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him : who, when he was come, helped them much which had believed through grace.

believe, and in converting others.

28 For he mightily convinced the Jews, and that publicly, shewing by the scriptures, that Jesus was Christ.

26. Accordingly as soon as he was come thither, he preached this doctrine in the *Jewish* synagogue, with a mighty strength of argument and eloquence. Which noble endowments of his, were soon ripened into a full and perfect understanding of the life and religion of JESUS CHRIST, by

27. After which complete conversion to the Christian faith, having a desire to go and propagate it in the province of Achaia or Greece, the Ephesian church gave him letters of recommendation to the Christians there ; and he did very eminent service in those places, both in establishing and confirming such as did

28. Especially the Jews, in whose assemblies he demonstrated with wonderful clearness and conviction, from the prophetic writings, that JESUS must be the true Messiah, the Saviour of the world.

## CHAP. XIX.

*Paul returns to Ephesus. Baptizeth several of John Baptist's Disciples and confers the Holy Ghost on them. He preaches in the Jewish Synagogues ; but is forced to leave them under their Obstinacy. Preaches in the School of Tyrannus ; works special miracles. Of the Jews Exorcists ; some of them converted, and burn their Magical Books. A Tumult raised against Paul by Demetrius the Shrine-maker. The Town Clerk makes a Speech, and appeaseth it.*

A. D. 57. 1. **A**ND it came to pass, that while

**B**EFORE Apollos was returned from Achaia (See chap.

while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus, and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? and they said unto him, We have not so much as heard whether there be any Holy Ghost \*.

preached, had never yet heard of the miraculous effusion of the Holy Ghost upon the Christian church; as they told Paul, when he demanded whether any of *them* had received that blessing or no.

3 And he said unto them, Unto what then were ye baptized? and they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

chap. xviii. 27.) Paul was returned from Jerusalem, and coming by Phrygia and Galatia (the upper coasts of Asia the less) was got to Ephesus, as he had promised Aquila and Priscilla he would do. (chap. xviii. 21.)

2. There he found twelve persons that had been disciples of John the Baptist, and who believed Jesus to be the true Messiah, but had very probably left Jerusalem before the day of Pentecost, and living in some remote parts where the gospel had not yet been

3. At which answer, he asked them what baptism they had, and what the substance of their profession was? They replied, That John's baptism and doctrine was all they had yet attained to.

4. Whereupon Paul gave them fully to understand, That the profession of John Baptist was only preparatory to the Christian religion, engaging men to faith in a Messiah, that was shortly to appear, and to such a reformation of life as would qualify them for the blessings he was to bring

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with

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\* Ver. 2. [We have not so much as heard, &c.] Strange! That disciples of John Baptist, and believers in Christ, should never have heard of the *Holy Spirit*! But the words have a plain reference to the miraculous *gifts* of the Holy Ghost. And the meaning is not, *Whether there be any Holy Ghost, at all*; but whether there be as yet *given* any *spiritual gifts* to believers in Christ. Compare John vii. 39.

A. D. 57. with him. But whereas they believed that CHRIST was now actually come, it was needful they should be baptized into *his* name, and so receive a title to the peculiar privileges of his religion! One of which was, an extraordinary endowment of the *Holy Ghost*, on several persons in every church, now in the first propagation of the gospel.

5 When they heard this, they were baptized in the name of the Lord Jesus \*.

6 And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he de-

5. 6. & 7. The men thus fully instructed, were accordingly baptized into the Christian religion; after which, Paul, by solemn imposition of hands, conferred upon the whole twelve the miraculous powers of speaking diverse languages, and of understanding the scripture prophecies, to qualify them to propagate and preach the gospel.

8. Paul then went every Sabbath for three months together, into the *Jewish* synagogues at Ephesus, endeavouring with the utmost arguments and persuasions, to convert them to the Christian faith.

9. But finding many of them against all reason and evidence, so obstinate and malicious, as not only to reject this holy religion, but to rail at, and openly revile it;

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\* Ver. 5. [When they heard this, they were baptized in the name of the Lord Jesus.] Note, This verse is understood, by Drusus, Beza, and others, to be, not the words of Luke the Historian, but a continuation of the speech of St. Paul—thus—[When they (the people in ver. 4.) heard this (i. e. this saying of John Baptist, *ibid.*) they (by being baptized by John's baptism) were really baptized in the name, and into the religion of the Lord Jesus—And so were these *twelve* here, and had no occasion to be *re-baptized*.

departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

them any linen cloth, or garment touched with his body, he at a distance restored the sick, and cast out evil spirits from their bodies.

13 Then certain of the vagabond Jews, exorcists, took upon them to callover them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

they might work the same effect; and so tried it upon several, commanding the devils in the name of \* JESUS, whom Paul preached, to be gone.

it; he left their synagogue, and drew the Christian converts from assembling any longer there, and for the future preached in the school of one Tyrannus.

10. And continued so to do for two years together, with so good success, that the Jews and proselytes of almost all the countries of the lesser or Proconsular Asia, that resorted to Ephesus, had the opportunity of being taught the Christian faith.

11. & 12. And to give all that were any thing well disposed to believe the truth, the utmost arguments of conviction, it pleased God to bestow on Paul a power of working very strange and uncommon miracles among them; for he not only cured the diseased and possessed people, by speaking to them, and being present with them, but even by sending to

13. This wonderful power of Paul being taken notice of, and admired by all sorts of people, some Jews that used to make a trade of strolling about, with pretences to cure possessed people by magical arts and conjurations, hoped that if they made use of the name of JESUS, as Paul did, they might work the same effect; and so tried it upon several, commanding the devils in the name of \* JESUS, whom Paul preached, to be gone.

K 3

14. Par-

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\* Ver. 13. [Name of JESUS.] See note on chap. ii. 21.

A. D. 58. 14 And there were seven sons of *one* Sceva a Jew, and chief of the priests, which did so.

hopes, that if they could accomplish their design, they might lessen Paul's credit among the people.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

superior and uncontrollable authority of JESUS, and of Paul, as acting by his power: But as for *them*, he told them they had no power over him.

A. D. 59. 16 And the man in whom the evil spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and showed their deeds.

19 Many also of them which used curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it

fifty

14. Particularly seven of these strollers, that were all the sons of one of the chief priests, attempted it upon a possessed person, all at the same time, in

15. But to show the vanity of their attempt, the evil spirit that possessed the poor man, was constrained by the divine power to cry out, and acknowledge the

superior and uncontrollable authority of JESUS, and of Paul, as acting by his power: But as for *them*, he told them they had no power over him.

16. And to deter them and others from any further attempt of that kind, the devil threw the man upon them with such strength and violence, that he tore off their clothes, beat them out of the house, and bruised them very much.

17. Which being done in so public a manner, caused all the Jews and profelytes of that place to entertain a very great reverence for the name and religion of JESUS CHRIST.

18. 19. & 20. Nay, it had so good an effect for the advancement of the Christian profession, that those converts that had formerly dealt in any of these magical pranks, and diabolical arts, came to the apostles, and confessed, repented of, and forsook them; a good number of them bringing their books, out of which they learned their conjuring

fifty thousand *pieces* of silver.

20 So mightily grew the word of God, and prevailed.

21 After these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there I must also see Rome.

22. So he sent into Macedonia two of them that ministered unto him, Timotheus, and Erastus; *but* he himself stayed in Asia for a season.

several matters relating to the government of that church.)

23 And the same time there arose no small stir about that way.

24 For a certain man named Demetrius, a silver-smith, which made silver shrines for Diana, brought no small gain unto the craftsmen.

25 Whom

ing *words, spells, and charms*, and burned them publicly; which, if sold at the ordinary price, would have given fifty thousand pieces of silver \*.

21. After this Paul, by direction of the Holy Spirit, intended to go to Jerusalem, and afterward to Rome, but designed first to make a visit to the several churches he had before planted in Macedonia and Achaia, or Greece (Chap. xvii. and xviii.)

22. And accordingly sent Timothy and Erastus (two of his constant attendants) into Macedonia before-hand, to give them notice of his intended visit, but staid himself at Ephesus a while longer (probably to fix and settle

23. During which stay of his, there happened a violent tumult at Ephesus against him and his doctrine.

24. & 25. This riot was occasioned by one Demetrius, whose trade was to make little silver chapels, representing the form of a temple, with Diana's image in it; by the sale of which, he got great riches, and maintained

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abun-

\* Ver. 19. [Fifty thousand pieces of silver.] Note, If these *silver pieces* were *shekels* of the Hebrew valuation, i. e. of each *shekel* being equal to about *three shillings English* money; the *whole sum* will amount to about *seven thousand five hundred pounds*.

A. D. 60. 25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth :

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands :

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians

29 And the whole city was filled with confusion : and having caught Gaius and Aristarchus, men of Macedonia, Pauls companions in travel, they rushed with one accord into the theatre.

abundance of workmen under him. These he got all together, sending for all the masters of the same trade in town, and represented to them in the most plausible and affecting manner,

26. & 27. That this honourable and gainful employment of theirs, was now threatened with decay and ruin ; but that which ought more deeply to affect them, their *religion* was in danger, their great goddess Diana, her magnificent temple, her worship, so truly pompous, and universally esteemed, were now growing into contempt; and all this by the attempts of Paul, who has been preaching up a new religion throughout almost all the provinces, and has perverted abundance into a persuasion, that Diana is no deity, and that her images have no divinity residing in them.

28. The whole company of these artificers, enraged at this discourse, and distracted between *superstition* and *interest*, cried out against Paul, and extolled the divinity of their goddess Diana.

29. And Demetrius having contrived this tumult upon a day, in which they were to celebrate *games* in honour of that deity, in the theatre, one part whereof was to expose notorious criminals to the wild beasts for the people's diversion: they raised and incensed the rabble, who  
went;



went in search of Paul, but not finding him, they took two of his Christian friends and companions, and dragged them into the theatre, with an intent to throw them to the wild beasts there. A. D. 60.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him desiring him that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckned with the hand, and would have made his defence unto the people.

43 But when they knew that he was a Jew, all with one voice about the space of two hours, cried out,

30. & 31. Paul hearing what was likely to befall his two friends, would have gone into the theatre, to have pleaded and made a public defence for himself and them: but the Christian converts being very earnest with him, and some of the governors, or masters of those games, that had a respect for him, giving him a kindly notice not to expose himself to the present fury of the people, he desisted from that design.

32. In the mean time, the rabble increased to prodigious numbers, and fell into such a confused hurry and clamour, that abundance that bore a part in the noise, knew not what it was for.

33. In this confusion, the infidel Jews would have persuaded one Alexander (a Christian convert) to try to appease them, by offering something in behalf of his two friends and their religion; by which they hoped to have exposed Alexander to the people's rage, because he was turned Christian.

34. But though he was a considerable man, and would have tried to do something toward it; yet he no sooner desired *silence*, in order to be heard, but the people

**A. D. 67.** out, Great is Diana ple knowing him to have been a  
 of the Ephesians. Jew (and so an utter enemy to  
 image-worship), renewed their clamour; and to prevent  
 his speaking, continued it for two hours together, crying  
 out to the honour of Diana.

35 And when the town clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana and of the image which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

or can deny, with any probability of prevailing against it?

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddesses.

affront upon your religion, nor done any action that can legally be punished in such a manner

35. At last the chief president of the games stilled and composed them so far, as to get time to make the following speech to them; *How absurd and weak is it (says he) to have such a violent commotion among a people who all agree in the same sacred belief, the same \* established religion and worship.*

36. *If Ephesus still remains the favourite worshipper of Diana, adorns her temple, and is blest with her image that descended from heaven, what need of such popular fury to defend that which nobody does,*

37. *Now you have in a tumultuous manner brought these two men into the theatre, with an intent to throw them to the wild beasts, who yet have neither sacrilegiously, robbed any temple, nor put any open \**

38. *If*

\* Ver. 35, 36, 37. [Who knoweth not that the city of Ephesus, &c.] [Seeing these things cannot be spoken against, &c.] [Nor blasphemers of your goddesses, &c.] It being certain, that the apostles did absolutely deny the divinity of all heathen deities, and the lawfulness of image worship; it is well observed by P. à Limborch, in his late excellent Commentary upon this place, that the town clerk in these expressions, intended not so much to speak strictly and truly as plausibly and artificially, in order to sooth and appease a tumultuous assembly.

38 Wherefore if Demetrius and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies, let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this days uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

day and persuaded all to return home, to prevent any farther disturbance.

38. *If Demetrius, or any of the silver-smiths, have received any private injuries from them, or any other persons, it is by no means fit or lawful for them to disturb the public and sacred games with such matters, when there are constant court-days kept on purpose, and the proconsuls attending to hear and decide them.* A. D. 60.

39. *But if they have any religious controversies or disputes, those ought to be discussed and settled in a legal assembly for that purpose, and not to be prosecuted in this outrageous manner.*

40. *And I must tell you freely, you have done enough already to render us all guilty of a riot, and obnoxious to the severity of the Roman laws; and upon complaint made to the proconsuls, we should be able to give but a very indifferent account*

41. *This discourse having awed the people into a more quiet temper, the president adjourned † the celebration of the games for that*

## CHAP.

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† Ver. 41. So I understand the phrase, [ἀπολύει τὴν ἐκκλησίαν] — He dismissed the assembly. But having expressed the sense that may also otherwise agree to our translation, I leave it to the reader's judgment.

## CHAP. XX.

*Paul visits the Churches of Macedonia. Goes to Troas and preaches there. Eutychus restored to Life. Paul's Speech to the Ephesian Clergy at Miletus. He takes his solemn Leave of them.*

A. D. 60. 1 **AND** after the uproar was ceased, Paul called unto him the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea;

1. **SOON** after the commotion at Ephesus was over, Paul assembled the Christians of that place together, and having taken his leave of them, followed Timothy \* and Erastus into Macedonia.

2. And after having visited the several † churches of that province, and given them all needful directions for their discipline and conduct, with all proper exhortations to Christian perseverance, came into Achaia or Greece.

3. Where he continued three months, and would have gone from thence directly for Syria; but understanding the Jews had laid a plot against his life, at the place where he was to take shipping, he altered his course, and went back again round by Macedonia.

4. & 5. And being then to pass through the lesser Asia, there went along with ‡ Sopater of Berea,

\* Ver. 1. See Chap. xix. 22.

† Viz. Philippi, Amphipolis, Apollonia, Thessalonica, and Berea.

‡ See Chap. xvi 10. the note there.

roa; and of the Thessalonians, Aristarchus, and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before, tarried for us at Troas.

6 And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.

7 And upon the first \* day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

8 And there were many lights in the upper chamber where they were gathered together.

9 And there sat in a window a certain young man, named Eutychus, being fallen into a deep sleep, and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft and was taken up dead.

10 And Paul went down, and fell on him,

roa, Aristarchus and Secundus of A. D. 60. Thessalonica, Gaius of Derbe, Timothy, Tychicus, and Trophimus; who all went before, and staid for us at Troas.

6. Taking ship therefore at Philippi after the passover was ended, we were five days getting over to Troas, where we stayed a week.

7. & 8. The last of the seven days that we tarried there, was the first day of the Jewish week, appointed by the apostles to be the Christian Sabbath, or Lord's day (in memory of Christ's resurrection.) And the Christians of Troas being then assembled for divine worship, and celebration of the holy sacrament, Paul preached to them, and continued his discourse until midnight, because he was to leave them next day.

9. His sermon being thus very long, one of the young Christians that sat upon a window, was overcome with sleep, and fell down upon the floor, and was taken up for dead.

10. But Paul, both to prevent all disturbance of the sacred assembly

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\* Ver. 7. [Upon the first day of the week]—*ἡ πρώτη τῆς ἡμέρας*  
*καὶ ἡ πρώτη*—Vid. Bohmer Dissertat. pag. 21, 22.

A. D. 60. him, and embracing *him*, said, Trouble not yourselves; for his life is in him. him he was not dead, but should recover and do well again; and then, in the most compassionate manner, embracing the young man, and putting up his prayers for him, immediately cured him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go on foot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next day over-against Chios: and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

16 For Paul had determined to sail by Ephes-

sembly, and at the same time to confirm and endear his doctrine to them, went down from his place, and told the people about the most compassionate manner, embracing the young man, and putting up his prayers for him, immediately cured him.

11 Then returning up to his seat, went on and finished his discourse, administered the Lord's supper, and conversed with them till day-light, at which time he took leave of them.

12. The young person Eutychus his miraculous recovery was a particular comfort to his friends, and had a general good influence to confirm the faith and piety of the whole assembly.

13, & 14. \* We of Paul's company then shipped off, and went to Assos (a coast town just by), whither he himself walked on foot, and there we took him aboard, and sailed to Mitylene;

1. Thence along the Ægean sea to the isle Samos, touching a little at Trogyllium upon the continent-side, and next day to Miletus, about ten miles beyond Ephesus.

16. For Paul would not call in at Ephesus, because he could make

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\* See Chap. xvi. 10. the note there.

Ephesus, because he would not spend the time in Asia: for he halted, if it were possible for him, to be at Jerusalem the day of Pentecost.

in Macedonia and elsewhere, for the poor Christians of Judea.

17 And from Miletus he sent to Ephesus, and called the elders of the church.

clergy of the church of Ephesus to meet him at Miletus, to whom he made the following SPEECH.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons.

19 Serving the Lord with all humility of mind, and with many tears and temptations

20 And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

make no stay there, hasting as much as ever he could to get to Jerusalem by the feast of Pentecost, intending both to celebrate that festival, and take the opportunity of distributing the charitable collections he had made

17 However, knowing he should never have \* another opportunity of being personally present with them, he appointed the

clergy of the church of Ephesus to meet him at Miletus, to whom he made the following SPEECH.

18. & 19. Wherein he represented to them his behaviour and conduct of himself among them, as an apostle and ambassador of JESUS CHRIST, his condescension and humility as their spiritual governor; and his courage, patience, and charity, under all the malice of infidel people, and of the Jews in particular.

20. & 21. Then as to his diligence and sincerity as their teacher, That he had neither concealed nor neglected any point of Christian doctrine, that was any way necessary or conducive to the eternal salvation of themselves, or the due instruction of their people; showing them that repentance and reformation of life, and that sincere profession of Christ's religion, which was absolutely required to save the

Jew

\* See ver.

15.

15.

A. D. 63. Jew that was circumcised, and sufficient to save the  
 Gentile without circumcision.

\* See ch. xi. 4. & 11.  
 22 And now behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me \*.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now behold, I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

22. & 23 I am now (says he going for Jerusalem, being assured by several predictions \* of inspired and prophetic men, I shall there be apprehended, imprisoned, and hardly treated; but what the final issue of it may be I know not.

24. Only whatever it shall prove to be, I am very easy and contented, while I am discharging the most honourable and high office of preaching the gracious terms of Christ's religion for the good of mankind; and death itself will only put a happy and joyful period to those labours, the success whereof is the main end for which I desire to live.

25. But whether I escape these dangers at Jerusalem or no, this I know, that I shall have no opportunity of seeing you in these parts any more.

26. & 27. And now I take leave of you, with this solemn protestation and appeal to you, That whatever loss there shall hereafter be of any soul of you or your people, I am clear of the guilt of it, by having so carefully and sincerely taught you all those religious duties by which it may be avoided.

28. Where-

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\* Ver. 23. [The Holy Ghost witnesseth in every city]—  
 i. e. *πνευματικοί* Singularum Ecclesiarum quæ secundum Civitates distributæ sunt. Dodwell's Dissert. Cyp. iv.



28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

inspiration you were chosen and qualified for this most noble office; that it is GOD's \* church you govern, and have the care of those whom CHRIST so loved, as to redeem them by his own blood.

29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which

28 Wherefore let my example A. D. 60.  
and doctrine, and a sense of the great charge and dignity of your ministerial function, excite you to the utmost diligence, in prudently governing; and carefully instructing all degrees of people committed to your charge; remembering it was the HOLY GHOST, by whose direction and

29. & 30. I am the more earnest in pressing this special care upon you, as foreseeing what discouragements and dangers there will be upon you, from the persecution of cruel and savage unbelievers; nay, and from many false and factious teachers among yourselves, that will pervert and seduce men from the truth, to make themselves the *heads* of a party, and *gainers* by a *division*.

31. Be therefore upon your guard, and forget not with what a passionate concern I have often forewarned you of these mischiefs, from my very first preaching and presence among you.

32. Which that you may effectually do, I heartily recommend you to the divine care, providence, and protection, and to all the

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\* Ver. 28. [To feed the church of God] — The best copies read it, *τῇ Κυρίῃ*, [The church of the Lord.] See Dr. Mills. It is very indifferent which way it be read; for Christ, who purchased the church with his own blood, is both Lord and God.

A. D. 60. which is able to build you up, and to give you an inheritance among all them which are sanctified.

bring you to the eternal reward of all true believers.

33 I have coveted no mans silver, or gold, or apparel.

34 Yea, you yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

faith, by diminishing my esteem and credit among you ; you put a stop to such a malicious insinuation, by declaring, that I maintained myself and my friends, by working at my own trade.

35 I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

to you that expression of Christ, *It is happier for a man to give the least charity, than to receive the greatest.*

36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him.

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

the blessings and promises of the gospel, which, with your own sincere endeavour, will not fail to keep you steady and complete in all branches of your duty, and

33. & 34. One thing more you must remember to be my witnesses in ; that if any of these false and heretical teachers I warned you against, should suggest, That I your apostle had any secular and worldly designs in preaching the gospel, thereby the better to draw any from the

35. For you well know what an example I have shown you, of endeavouring to remove this objection, by my own bodily labour and industry, how much I encouraged you to that admirable piece of charity, of supplying the wants of the sick and needy by our own pains, often repeating

36, 37, & 38. Paul having concluded his discourse, kneeled down and offered his solemn prayers for a good effect of it upon them ; they in the mean while expressing all the marks of love and concern at parting from him, without hopes of seeing him again. And they went with him to see him take ship.

## CHAP. XXI.

*Paul's Arrival at Tyre. Predictions of his great Danger in going to Jerusalem Yet he determines to go thither. Agabus's Prediction at Cæsarea. Paul arrives at Jerusalem. The Advice given him by James, and the other Apostles, relating to his Conduct toward the Jews, and Jewish Christians. He follows it. He goes into the Temple. The Asian Jews raise a Tumult upon him. The Roman Captain orders him into the Castle, and gives him Leave to speak for himself upon the Castle Stairs.*

1. **AND** it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara.
2. And finding a ship sailing over unto Phœnicia, we went aboard, and set forth.
3. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.
4. And finding disciples, we tarried there seven days: who said to Paul thro' the spirit, that he should not go up to Jerusalem.
4. We staid a week with the Christian converts of that place, some of which, by the spirit of prophecy, declared to Paul (as several others had done before \*), that if he went to Jerusalem, he would run a great hazard of his life, and therefore would have dissuaded him from it.

1, 2, & 3. **P**ARTING in this melancholy manner from the clergy of Ephesus at Miletus, we sailed directly past the Isles of Coos and Rhodes, and so to Patara, where happening of a vessel bound to Tyre in Canaan, or Syrophœnicia, we went aboard her, and leaving Cyprus to the left, went straight and landed there.

A. D. 60.

Chap. xx. 22, 23.

A. D. 60.

5 And when we had accomplished those days, we departed, and went our way, and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one with another, we took ship, and they returned home again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next day we that were of Paul's company departed, and came unto Cesarea, and we entered into the house of Philip the evangelist (which was one of the seven), and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried there many days, there came down from Judea a certain prophet named Agabus.

11 And when he was come unto us, he took

5. & 6. Notwithstanding which, Paul knowing he had a just and necessary occasion to go thither (and being not forbidden to do it by any express revelation), pursued his intention; and so we parted with them, after we had put up our solemn prayers together by the ship side.

7, 8, & 9. From Tyre we came to Ptolemais, and having paid a visit to the Christians there, went next day to Cesarea in Galilee, and lodged at the house of Philip the deacon, \* whose four daughters keeping themselves in a state of virginity, for their higher advancement in piety and devotion, were endowed with the spirit of prophecy, i. e. either of understanding the scriptures to a great degree, or else of foretelling things to come.

10. & 11 During our stay there (which was pretty long), there came Agabus to us, who took up Paul's † girdle, binding first his own hands, and then his feet with it; and told us, that as certainly as he had bound himself,

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\* See chap. vi.

† See the like prophetic actions and representations in Jer. xiii. 4, &c. and xxvii. 2, &c.

took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that oweth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also certain of the disciples of Cæsarea, and brought with them one Mnason of Cyprus; an old disciple, with whom we should lodge.

himself, the Jews would bind Paul at Jerusalem, and deliver him to the Roman officer, if he pursued his journey thither.

12. Upon which both we of his company, and the Christians of Cæsarea, begged of him not to thrust himself into a certain and unavoidable danger.

13. But Paul expostulated with us, why we should thus endeavour to fright and discourage him from doing what his apostolical duty obliged him to, upon a fear of danger, which he knew he must undergo some time or other, and was always ready to suffer persecution and death it-

14. Upon which we ceased our importunities, and referred all to the good will and pleasure of divine Providence.

15. & 16. Soon after this, we made ready to travel to Jerusalem, several of the Christians of Cæsarea going with us, and conducted us to the house of one Mnason, that had long been a professor of the Christian faith, with whom we were to take lodgings.

A. D. 60. 17 And when we  
 { were come to Jerusa-  
 lem, the brethren re-  
 ceived us gladly.

18 And the day fol-  
 lowing, Paul went in  
 with us unto James,  
 and all the elders were  
 present.

19 And when he  
 had saluted them, he  
 declared particularly  
 what things God had  
 wrought among the  
 Gentiles by his mini-  
 stry.

20 And when they  
 heard it, they glorifi-  
 ed the Lord, and said  
 unto him, Thou seest,  
 brother, how many  
 thousands of Jews  
 there are which be-  
 lieve, and they are all  
 zealous of the law.

and all still full of zeal for the observation of the *Jewish* law, insisting upon the sacrifices and ceremonies of it, as absolutely necessary to every one that had been born and brought up in that religion, though he did embrace the *Christian* faith.

\* See ver.  
 27.

21 And they are  
 informed of thee, that  
 thou teachest all the  
 Jews which are a-  
 mong the Gentiles to  
 forsake Moses, say-  
 ing, That they ought  
 not to circumcise their  
 children, neither to  
 walk after the cus-  
 toms.

17. & 18. The Christians of  
 Jerusalem entertained us with  
 great courtesy and expressions of  
 satisfaction at our arrival, and  
 the next day Paul carried us a-  
 long with him to James the Bi-  
 shop of Jerusalem, who, upon no-  
 tice of our coming, had got his  
 presbyters and clergy about him  
 to receive us.

19. To whom Paul gave a par-  
 ticular account of the success of  
 his ministry in this his last tra-  
 vel through Asia and Greece, e-  
 specially among the *Gentile* peo-  
 ple.

20. Which relation that pious  
 bishop, and the clergy assembled  
 with him, received with all reli-  
 gious joy and thanksgiving to  
 GOD; and then recommended  
 some prudential considerations to  
 Paul, with respect to the *Jewish*  
 converts of Jerusalem, that were  
 now increased to vast numbers,

and all still full of zeal for the observation of the *Jewish* law, insisting upon the sacrifices and ceremonies of it, as absolutely necessary to every one that had been born and brought up in that religion, though he did embrace the *Christian* faith.

21. Now (said they) here has  
 been a set of infidel Jews from  
 those parts of the lesser \* Asia,  
 where you have been preaching,  
 who have reported among these  
*Jewish* converts, That you have  
 persuaded the Jews there to re-  
 nounce the *Mosaic* law, and ab-  
 solutely leave off all the rites and  
 ceremonies of it; which they  
 account the same thing as to apo-  
 statize from GOD.

22. What

22. And

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

in a tumultuous manner, as soon as ever they hear of your arrival?

23 Do therefore this that we say to thee: we have four men which have a vow on them;

24 Them take and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things whereof they were informed concerning thee, are nothing, but that thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written and concluded, that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. satisfied without some

26 Then Paul took the men, and the next day

22. And what must be the natural consequence of such a prepossession, and false prejudice against you, but that if you take no previous methods to undeceive them, they will rise against you

23. & 24. To prevent which, be advised by us to join with four of our Christian converts that are under a *vow* of *Nazaritism*, which is to expire within seven days. Make *you* the like religious *vow* for so many days, provide the sacrifices required by the law to be offered at the time of its expiration; and being shaved all together, you may by compliance in an innocent and indifferent thing, give a public demonstration, you have not absolutely thrown off the *Jewish* law *yourself*, and so could never advise *others* to do it.

25. As to the *Gentile* converts, viz. (such as had been *proselyted* before to the *Jewish* religion), that never were circumcised, nor under an obligation to these observances, the decree we made when you were here before (ch. xv.) has made these *Jewish* Christians pretty easy, and willing they should be exempted from them: But as to *you*, they never will be

public token of your respect to

26. Paul readily complied with their advice, and accordingly going

A. D. 60. day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

\* See ch.  
xx. 19, &  
31.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help; this is the man that teacheth all men every where against the people, and the law, and this place: and farther, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

ing next day into the temple with the four men, declared himself to the *priest* to be under a religious *vow* for the seven days, and his intention to perform the sacrifices with them according to the law. (See Numb. vi.)

27. But before the seven days were quite expired, some of the infidel Jews of Asia that had seen him \* there, and spread this false report of him at Jerusalem, finding him in the temple, gathered the rabble together, and apprehended him,

28. Crying out to every body to come and help them to secure a wicked fellow, that had been all over their country preaching against the *law*, the *temple*, and its *worship*; and that had brought heathen people along with him, even into the inner court, to the great dishonour, and profanation of that sacred place.

29. Now they had some days before seen Paul in company with Trophimus, a *Gentile* convert of Ephesus; and from thence maliciously and falsely reported, that he brought him into the temple along with him.

30. At this outcry, all the people ran at him, and dragged him out of the temple, the keepers shutting the doors upon them, to prevent any further disturbance there.

31. & 32.



31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers, and centurions, and ran down unto them, and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near and took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded

35 And when he came upon the stairs, so it was that he was borne of the soldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? who said, Canst thou speak Greek?

31. & 32. As they were beating Paul, with an intent to kill him, the Roman captain that guarded the temple, came with a band of soldiers and prevented their design. A. D. 60.

33. Who supposing he had committed some notorious crime, ordered him first to be chained to two \* soldiers to secure him, and then demanded of the people about him, who he was, and what he had done to incense them at such a rate.

34. But the rude multitude giving a confused and different account of him, the captain sent him into the castle, till he could get better information.

35. & 36. The soldiers were forced to carry him upon their shoulders, to keep the people from him, who came after them crying out, That he ought to be slain.

37. As they were going up the castle stairs, Paul asked the Roman captain, if he might take the liberty to speak to him in his own behalf? (addressing himself to him in the Greek language.)

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\* See chap. xii. 6, 7.

A. D. 60. 38 Art not thou that Egyptian which before these days madest an uproar, and ledest out into the wilderness four thousand men that were murderers?

routed by Felix, but taken again in the like

39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people.

in his own behalf to the people, to whom he had been falsely and maliciously accused.

40 And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people: and when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

38. The officer told him, he did not expect to hear such a sort of person as he seemed to be, speak *that language*; for by the riot he had made, he took him to be the Egyptian false prophet, that a year or two ago had raised a sedition in Judea, and was made his \* escape, and was now attempt.

39. Paul assured him he was no Egyptian, but a Jew, a native of Tarsus, one of the chief cities of Cilicia, a city of considerable figure, and endowed with Roman privileges; upon which considerations, he hoped he would grant him the favour of speaking

in his own behalf to the people, to whom he had been falsely and maliciously accused.

40 Upon this, the captain gave him free leave; and standing upon the stairs, he demanded silence, which, out of respect to the Roman officer, was soon made; and then he made his defence in the Syriac language; which being the language then used by the natives of Jerusalem, was called the Hebrew tongue †.

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\* Josephus Lib. XX. Cap. vi. Lardener's Credibil. Gosp. Hist. Vol. III. Book ii. Chap. 8.

† See the note on chap. i. 19, and in chap. x. 2.

## CHAP. XXII.

*Paul's Speech to the Jews, concerning his Conversion to Christianity. The Jews cry out against him in a tumultuous Manner The Roman Captain orders him to be examined by scourging; but, finding he was a Roman Freeman, he dares not execute it. He refers his Case to the Jewish Council.*

1 MEN, brethren,  
and fathers,  
hear ye my defence,  
which I make now  
unto you.

turning from a zealous Jew, to be an assertor of the Christian faith.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence, and he saith)

3 I am verily a man which am a Jew, born in Tarsus a city in Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous to-  
wards

1. YE Jews my brethren, and A. D. 61.  
all among you that are  
doctors of the law, hear now  
how unjustly I have been accused,  
and the good reasons I have for

2. (When the people found that he spoke the language of the town, \* and so was not a stranger, but a right Hebrew Jew, they listened the more patiently to what he said).

3. Whereas then (saith he) I have been falsely represented to you as a foreigner, and an absolute enemy to, and an apostate from your law, it is very well known that I am an Hebrew Jew; and though born at Tarsus in Cilicia, yet I was educated in this very city under † Gamaliel, that  
eminent

\* See Ch.  
xxi. 40.

† Ver. 3. [Brought up at the feet of Gamaliel.] An expression taken from the form of the Jewish schools, the seats and benches whereof were so contrived, that the scholars always sat underneath the desk of the rabbi or doctor.

A. D. 61. wards God, as ye all eminent Pharisee, and great doctor of the law, instructed in the principles of that rigid and severe *sect*; and as great a zealot for the Jewish law as any of you can pretend to be.

4 And I persecuted this way unto the death, binding and delivering into prisons, both men and women. I abhorred and persecuted, apprehended and imprisoned all that did so, as blasphemers against the sacred law of Moses.

4. And as for this profession of the Christian religion, I was so far from being ignorantly or hastily drawn into it by any inclination of my own, that with an uncommon aversion, I abhorred and persecuted, apprehended and imprisoned all that did so, as blasphemers against the sacred law of Moses.

5 As also the high priest doth bear me witness, and all the estate of the elders; from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished.

5. Of all which, your very high priest and his whole council can be my witnesses, whose chief instrument I was in that persecution, and to whom I applied myself for a commission to the presidents of the synagogues of Damascus, to seize upon all Christians there, and send them to Jerusalem to be tried and punished as such profaners of our religion. (Chap. vi. 13.)

6 And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

6. And under this immoderate zeal had I continued, in all likelihood, to this day; but that God was pleased to convince me of the error of it, by a glorious manifestation of himself, and his divine will to me, as I was going to execute the bloody commission.

7 And I-fell unto the ground, and heard a voice saying unto me, Saul. Saul, Why persecutest thou me?

7. The light that then shined round us, was so bright and amazing, that out of reverence and astonishment at so true an appearance of the Divine Majesty,

we all \* fell prostrate upon the earth; when a voice directed to me, said, *Saul, Saul, why persecutest thou me?* A.D. 61.

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth whom thou persecutest.

He answered, It is the voice of JESUS of Nazareth, the *Son of God*, the true Messiah, and that I was a persecutor of *his* holy and true religion.

9 And they that were with me, saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of

8. To which I replied, If this be indeed the voice and appearance of the *true GOD*, tell me, I beseech thee, how I can be said to be a persecutor of *him*, for whose divine *law* I am thus eminently zealous?

9. My fellow-travellers did not hear the distinct words directed to me, but heard the dreadful thunder, and saw the miraculous light, and so are sufficient witnesses that it was a divine manifestation, as well as I.

10. Thus miraculously convinced of my error, I begged to know what I should do to atone and obtain pardon for it; and was commanded by the voice to go into Damascus, and wait for further orders from Heaven.

11. This light was also in so particular a manner glorious and bright to *my* eyes, that I became blind, and was forced to be led by my companions into the town, and remained so for three days;

12. & 13. At the end of which, there came to me, by CHRIST's direction, one Ananias, an eminent *Jewish* profelyte, that was turned

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\* See chap. ix. with which compare this whole oration, and the Paraphrase, as also chap. xxvi.

A. D. 61. of all the Jews that  
dwelt *there*.

13 Came unto me,  
and stood, and said un-  
to me, Brother Saul,  
receive thy sight. And  
the same hour I looked

turned Christian; who, saluting  
me by the name of *Brother Chris-  
tian*, did, *in the name of* JESUS,  
immediately restore me to my per-  
fect sight.

up upon him.

14 And he said,  
The God of our fa-  
thers hath chosen thee,  
that thou shouldest  
know his will, and see  
that Just One, and  
shouldest hear the voice  
of his mouth.

15 For thou shalt  
be his witness unto all  
heard.

16 And now why  
tarriest thou? Arise,  
and be baptized: and  
wash away thy sins,  
calling on the name of  
the Lord.

apostle, by the gifts of

14. & 15. Telling me, that God  
was graciously pleased in so mira-  
culous a manner, to manifest \*  
his Son Jesus Christ to me, and  
thus to convert me, in order to  
make me a *special witness* of the  
truth of his religion, and a  
preacher of his doctrine.

men of what thou hast seen and

16. And, knowing that I had  
by sincere fasting and prayer, tes-  
tified my repentance, he baptized  
me into the profession of Christ's  
religion, and at the same time  
qualified me for his minister and  
the Holy Ghost †.

17 And it came to  
pass, that when I was  
come again to Jeru-  
salem, even while I  
prayed in the temple,  
I was in a trance;

17. After this my conversion,  
I came to Jerusalem, and in de-  
vout prayer, one day in the tem-  
ple, I fell into an ecstasy or a di-  
vine trance;

18 And saw him  
saying unto me, Make  
haste, and get thee  
quickly out of Jeru-  
salem: for they will  
not receive thy testi-  
mony concerning me.

18. Wherein I clearly saw Je-  
sus Christ, and heard him com-  
mand me to make haste out of  
Jerusalem, and not then attempt  
to preach his gospel to any of the  
Jews there, for that they would  
give no manner of credit to me,  
but persecute and destroy me.

19. & 20.

\* Ver. 14. [And see the just One, and hear the voice  
of his mouth.] See the note on chap. ix. 7.

† See chap. ix. 17.

19 And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee :

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

destroyed, and consequently would hearken to me before any other Christian *apostle*.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

no more, but retire for a time into some distant \* parts, and convert what I could of the *Gentile* part of the world to his religion.

22 And they gave him audience unto this word, and then lift up their voices. and said, Away with such a fellow from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off their clothes, and threw dust into the air,

24 The chief captain commanded him to

19. & 20. To which expression A. D. 61. of his, methought I pleaded and argued thus: That whereas those Jews knew full well, what a zealous and bitter adversary I had been against his religion; how I begun to join in the first act of persecution upon Stephen, and carried it on in so many instances afterward, they could not but be convinced it must be upon some certain and irresistible grounds of persuasion, that I should thus preach up the faith I once de-

21. He told me, the *Jewish* prejudices were too deep, and their malice too incurable, to be wrought upon even by this argument, and therefore bade me say

22. & 23. Thus far the people heard him with some tolerable patience; but as soon as ever he mentioned his orders to *preach the kingdom of the Messiah to the Gentiles*, they flew into the utmost rage and clamour against him, as a fellow that ought immediately to be taken off for a blasphemer; stripping themselves, and flinging dust about, as ready to stone him forthwith.

24. Upon which the *Roman* captain, concluding he must have

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\* Ver. 21. [Far hence unto the Gentiles, i. e. into Arabia.] See chap. ix. 23. and the note there.

A. D. 61. to be brought into the castle, and bade that he should be examined by scourging: that he might know wherefore they cried so against him.

have been guilty of some notorious crime, bade the soldiers carry him up into the castle, and examine him by a severe whipping, to make him confess what it was.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

25. As the soldiers were tying him, in order to his scourging, Paul demanded of the Centurion, or under-officer, whether his captain could answer it, to whip a *Roman* freeman, and especially before he was legally tried and convicted of any crime?

26 When the centurion heard that, he went and told the chief captain, saying, Take heed what thou dost, for this man is a Roman.

26. At which question, the centurion went and gave the captain the caution.

27 Then the chief captain came and said unto him, Tell me, art thou a Roman? He said, Yea.

17 Who thereupon, well knowing how severe the *Roman* laws were against any indignities offered to a free citizen, came and asked Paul if he were free? And he told him, yes he was.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

28. *Roman* freedom (says the captain) is so honourable a privilege, that rather than be without it, I paid a good sum to purchase it. Paul replied, If yours be so honourable, mine is more so, for I am free-born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

29. Upon this the captain ordered him to be untied, and was under some apprehension, even for binding a free-man before his condemnation.



o On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

30. But however, to do justice A. D. 61.  
to the Jews, and to himself, he summoned the high priest and his council next day, and brought Paul free and unfettered into court, to be fairly tried and examined.

## CHAP. XXIII.

*Paul's Behaviour in the Jewish Council. The High-Priest orders him to be struck in open Court, for pleading his own Innocency. Paul's Expression to him thereupon. His Prudence with respect to the several Sects of the Jews in Court, whereby he divided them, and escaped their fury. Is carried into the Castle again. A Plot to murder him contrived by the Sadducees. It is discovered, and the Roman Captain carries him off to Cæsarea, to be tried before Felix.*

**I** AND Paul earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day \*. **1.** AS soon as Paul was brought into court, where he knew he should meet with no fair and just dealing in his defence of himself as a Christian, his first business was to † look round the council, and people assembled, to find of what sects and parties of Jews they consisted, how they were divided, and on which side the majority lay, that so he might adapt his discourse with the greater prudence and advantage for his own safety. And then began with a solemn protestation, that though he was now clamoured against as a loose and irreligious

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\* Ver. 1. [Until this day]. See note on Rom. v. 13.

† Ver. 1. [*Ἀλτρίσας ὁ Πάυλος τῷ συνδριῳ*].—Paul earnestly beholding the council.—The meaning of which words is accounted for in the Paraphrase; but I find it taken due notice of by no commentators.

gious person, *he had yet all his life long lived and acted in a strict conformity to the dictates of his conscience, and the principles of his persuasion* \*. While a Jew, he had a mighty zeal for the law (though in some instances it was a misguided zeal); and now as a Christian, acted up to those invincible arguments that he thought obliged him to that profession.

2 And the high priest Ananias, commanded them that stood by him, to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, thou whited wall: for fitte<sup>†</sup> thou to judge me after the <sup>†</sup> law, and commandest me to be smitten contrary to the law?

before ever he had heard a word of the merits of his cause; and assured him withal, that Providence <sup>‖</sup> would meet with him in as open and exemplary a manner for so doing.

4 And they that stood by, said, Revilest thou God's high priest?

2. The high priest incensed at him for such a bold justification of himself, called out to the people that stood next him at the bar, to strike him upon the face for it, who accordingly did so.

3. At this illegal and unwarrantable abuse, Paul was so moved (and at the same time actuated by a divine and prophetic impulse) as to tell the high priest he was a hypocrite <sup>‡</sup>, for pretending to fill the bench as a righteous and impartial judge, and yet commanding a man to be punished,

4. The people that stood by asked him, in a reproaching manner how he dare affront God's high priest?

5. To

\* Ver. 1. [I have lived in all good conscience before God unto this day]. See 1 Tim. i. 13. 15. which are reconcileable to these words by our Paraphrase.

† Ver. 3. [To judge me after the law,] viz. The law of Levit. xix. 15. Thou shalt do no unrighteousness in judgment, but in righteousness shalt thou judge thy neighbour.

‡ Ver. 3. [Thou whited wall]. See Matth xxiii. 27.

‖ Ver. 3. [God shall smite thee thou whited wall]. Which prediction of St. Paul's was fulfilled at the destruction of Jerusalem. in which he perished, according to St. Chrysostom and Dr. Lightfoot; but Josephus says he was then deposed from his priesthood, and carried to Rome in chains. Antiq. l. xx. cap. v.

5. Then said Paul, I will not brethren, \* that he was the high priest: For it is written, Thou shalt not speak evil of the ruler of thy people.

6. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope † and resurrection of the dead I am called in question.

5. To which Paul replied, A. D. 61, That he was very sensible of the great duty of reverence to magistrates (according to that of Exod. xxii. 28.) and though he had gone beyond the bounds of it, calling the high priest hypocrite, yet it was owing purely to the provocation received by his illegal and injurious proceeding: and therefore that he was as justifiable \* in reviling him, as he could be in punishing a man before he was fairly heard, and duly convicted of any crime †.

6. To proceed then, Paul finding the council and people in court, consulted chiefly of Pharisees and Sadducees, that were violent opposers of one another in several religious opinions; and that the only method he had to escape their unanimous vote in his condemnation, would be to insist upon some particular point in his defence, that would divide and set them at difference among themselves, declared himself to have been born and bred up a Pharisee, with whom he still agreed in that main and special article of religion, viz. *A future state of rewards and punishments after death*; and this

M 2

is

\* Ver. 5. [ἐκ τούτου ὅτι ἐστὶ ἀρχιερεὺς — I will not that it was the high priest]—The critics being very much divided in their sentiments, whether St. Paul spake this as an *excuse*, or a *justification* of himself, I have paraphrased it so as to express both.

† See chap. xxii. 25. John vii. 51.

‡ Ver. 6. [Of the hope and resurrection of the dead—Or ἐπὶ ἐλπίδι καὶ ἀναστάσεως νεκρῶν, of the hope (not *and* but) *even* of the resurrection of the dead, supposing the word καὶ to be in the original copy—For the Syriac, Arabic, and Æthiop. versions omit it. It is the hope the great hope, viz. *of a resurrection*; the hope towards God, Chap. xxiv. 15, 21. the hope of the fathers, xxvi. 6. the hope of Israel, xxviii. 20.

A. D. 61. is the great point (says he) for which I am now so much blackened and persecuted, and come to be tried for.

7 And when he had so said, there arose a diffension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both.

body; but it pleased maintained the contrary opinions.

9 And there arose a great cry: and the scribes *that were of the Pharisees* part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

other spirit by God's appointment; so that in a rash and inconsiderate manner to reject and disbelieve such divine messages, was the same thing as to distrust God himself.

10 And when there arose a great diffension, the chief captain fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them. and to bring him into the castle.

7. The design took; for the two parties, both in council and people, began immediately to divide and dispute, the one for, the other against this article.

8. For this declaration of Paul was full against the Sadducees, who believed nothing at all of a future state, or the immortality of the soul, or that any angel or spirit existed separately without a body; but as zealously the Pharisees, who as zealously maintained the contrary opinions.

9. So that out of pure opposition to the Sadducees, the Pharisaical doctors declared strenuously for Paul (as to this point) and that the account he had given of a divine appearance made to him (Chap. xxii.) might be possible enough, and had no manner of blasphemy in it; for it might be made by an angel, or some

10. The Sadducees cried out so violently against this, and the dispute grew to such a head, that the captain ordered his guards to go to the bar, and take Paul and carry him into the castle again, for fear he should have been killed in the rout.

11 And

11 And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

done at Jerusalem. (See chap. xxv. 11.)

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, That they would neither eat nor drink till they had killed Paul.

13 And they were more than forty that had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council, signify to the chief captain, that he bring him down unto you to morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their

11. The night following JE- A. D. 61.  
SUS appeared to Paul in a vision, to comfort and encourage him under his sufferings, assuring him he should escape all the malice of the Jews, and have an opportunity of preaching his religion at Rome itself, as he had

12. & 13. The Sadducees were so exasperated to hear Paul defended in open court, and to find he was likely to come off clear, that next day a company of their party took a mutual oath, neither to eat nor drink till they had murdered him.

14. And the better to accomplish this wicked effect of their zeal and rage, they came to those members of the council that were of their own party (and who they knew would gladly join with them), and acquainted them with the design.

15. Which was laid thus, viz. That those doctors of the council should go to the Roman captain, and acquaint him, they had got some fresh evidences against Paul to prove him a seditious person; and if they could get the captain to bring him into court next day to a second hearing, these ruffians were to assault and murder him as he came from the castle to the bar.

16. But before the design could be brought to bear, it got wind,

A. D. 61. <sup>61</sup>their lying in wait, he went and entered into the castle, and told Paul.

and a nephew of Paul's having some intimation of it, went into the castle and told him of it.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

17. & 18. Upon which advice, Paul sent for the centurion that guarded him, and begged of him to carry his nephew to the captain, for he had something of considerable moment to impart to him; who accordingly did so.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*,

19. The captain took the young man into a private room, and demanded his business;

What is it that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee, that thou wouldst bring down Paul to morrow into the council, as though they would inquire somewhat of him more perfectly.

20. & 21. Who discovered the whole particulars of the Sadducees plot against Paul, and earnestly requested him not to bring him any more into court, and so defeated their mutinous design.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now they are ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, See *thou* tell no man that thou hast showed these things to me.

22. The captain assured him he would take care of it, but charged the young man to keep the secret, for fear he should by any tumultuous assaults be hindered from preventing it.

23 And he called unto him two centurions,

23. & 24. He then forthwith ordered two centurions to provide

rions, saying, Make ready two hundred soldiers to go to Cefarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night.

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor,

25 And he wrote a letter after this manner :

26 Claudius Lyfius, unto the most excellent governor Felix, *sendeth* greeting,

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law. but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, how that the Jews laid wait for the man, I sent

vide a guard of four hundred <sup>A. D. 61.</sup> and seventy horse and foot to go to Cefarea that night at nine o'clock, and conduct Paul thither, and deliver him to Felix the Roman procurator of Judea, who kept his residence in that town.

25. 26. & 27. And by them sent Felix a letter, in which he acquaints him, That the person he had sent him under this guard, was lately taken up by the Jews in the temple, and had like to have been murdered in a most riotous manner, if he had not rescued him by a band of his soldiers, which he thought himself bound to do, both to keep the peace, and to preserve the life of a *Roman* free man, as Paul was.

28. & 29. But that however to do the Jews justice, he had given the man a trial before their high priest and council, where he could find nothing but quarrels and disputes between the members of it, about niceties of their own religion, and not any thing proved against the prisoner that amounted to death, or so much as imprisonment, by the *Roman* law, nor indeed by their own neither.

30. Next day (saith he), I found some of the Sadducees had laid a plot to murder him, which I have taken care to prevent, by  
M 4 sending

A. D. 61. sent straightway to thee, and gave commandment to his accusers also, to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle.

33 Who when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that he was of Cilicia ;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

sending him to you, and referring the matter to your hearing, and have accordingly given notice to the council to appear at your court, if they intended any further prosecution against him: Farewell.

31. & 32. The guard took Paul and carried him that night seventeen miles, as far as Antipatris, and next morning the foot left him to be conveyed by the horse to Cesarea, and returned back to their officer at Jerusalem.

33. The horse arrived, and delivered their letter with their prisoner to Felix.

34. As soon as Felix had read it, he asked Paul what province he belonged to, and where his freedom lay ; he told him at Tarsus in Cilicia.

35. Well, says Felix, the high priest and council shall be summoned hither, and you shall have a fair trial before me. And in the mean time ordered him to be kept in one of the apartments of Herod's court of justice.



CHAP. XXIV.

*Paul's Trial at Cæsarea, before Felix and the Jewish Council. Tertullus opens the Cause against him. Paul's Defence of himself. Felix defers the Sentence, and treats Paul with Humanity in his Confinement. Felix sends for Paul, to give him a private Account of his Religion. Paul's Discourse to Felix. The Effect it had on him. He leaves Paul in Confinement to his Successor Festus.*

1 AND after five days, Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

ing with them one Tertullus a Roman lawyer, and a famous pleader, to manage for them.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept it all ways, and in all places, most noble Felix, with all thankfulness.

1. FIVE days after Paul was A. D. 61. put into Felix's custody at Cæsarea (chap. xiii. 33, &c.), the high-priest, and several of the great council (especially such of the Sadducees as were most inveterate against him) came thither to attend upon Felix, and to follow their prosecution; bringing

2. & 3. The court being set, and Paul called to the bar, Tertullus began to open the charge with a flattering oration in praise of Felix, the happiness they enjoyed under his management and government, with all expressions of gratitude for it; the better to bias him in favour of his cause: *Wherein he acted a most fulsome and hypocritical part; for though Felix had done some good actions in the beginning of his government, he had*

\* Ver. 2. [Very worthy deeds, or *καλοθεσμιῶν γινομένων* regulations made]—See Josephus as quoted below.

A. D. 61. *had been ever since a notorious oppressor of the people, and was accused for it to Nero* \*.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldst hear us of thy clemency a few words.

5 For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes :

6 Who also hath gone about to profane the temple : whom we took, and would have judged according to our law.

7 But the chief captain Lyfias came upon us, and with great violence took *him* away out of our hands.

8 Commanding his accusers to come unto thee, by examining of whom, thyself mayest take knowledge of all these things whereof we accuse him.

9 And the Jews also assented, saying, that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered,  
For-

4, 5. & 6. Then he came to his charge, which consisted of three parts, in the first whereof Paul was accused as a person of seditious practices among the Jews in several parts of the *Roman* empire ; next, that he made himself the head of a dangerous and heretical *sect* of religion, called Nazarenes (*i. e.* Christians), from one JESUS of Nazareth ; and then, that he had profaned the temple, by bringing *heathens uncircumcised* into it, contrary to the law.

7. & 8. For which crimes he was apprehended in order to be tried and punished by the *Jewish* law, but Lyfias the captain of the temple rescued him by his soldiery, and sent him hither to be tried before you. The truth of all which particulars (says he) the high-priest and council can now testify.

9. Then the high-priest, and the doctors that were of his side, declared it all to be true.

10. His accusation being thus laid, Felix bade Paul make his defence. Which he began with an acknowledgment, That it was  
some

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\* See Josephus, Lib. XX. cap. vii.

Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: some advantage and encourage-<sup>A. D. 61.</sup> ment to him to plead his cause before a judge, that had been several years the procurator of Judea, and was thereby acquainted with so much of the *Jewish* religion, and the turbulent disposition of that people, as would soon discover to him *their* malice, and *his* innocence in the present case.

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

in, that can amount to the least proof of it.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets.

answers to the ultimate end, and the very design of their own *law*, and is agreeable to all the predictions of their *prophets*.

11. 12. & 13. Now as to the first part of my accusation, *viz.* That of *sedition*; be pleased to know, That about twelve days since I came up to Jerusalem to keep the solemn feast of Pentecost appointed by the law; from which time to this, I preached no doctrine in public, either in the temple, synagogue, or any other open place in the city; much less had I any *concourse* of people about me for any *sedition* purpose; but attended the stated worship of the temple, in a religious and peaceable manner. Nay, while they throw this general charge of *sedition* upon me, they have not *one particular* to instance

14. As to the charge of being the head of a *heresy*; I freely own myself to be a *Christian*; which *religion* is no other than that which the *God of Israel* intended to establish under the great *Messiah*; nor has JESUS its divine author, nor any of its doctrines or worship, any thing in them, but what

15. Now

A. D. 61.

15 And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead both of the just and unjust.

that all Jews, except the Sadducees, allow and approve of.

16 And herein do I exercise myself to have always a conscience void of offence toward God, and toward men.

17 Now after many years, I came to bring alms to my nation, and offerings.

my behaviour in that place of sacred worship. The design I came upon, was to bring contributions to some of my poor countrymen, from their brethren in other parts \*, where I had been collecting them; and at the same time, to keep the feast of Pentecost, and perform a vow † I had made, by proper offerings to God, agreeable to the law.

18 Whereupon ‡ certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

gal and peaceable manner; some Asian Jews raised the multitude upon me, as a profaner of the temple. Which malicious and rash suggestion, they grounded merely upon seeing me one day walk along the streets with

15. Now the main drift of this Christian profession, lies in this one article, *That there shall be a future life after this, a state of rewards and punishments to every man according to his behaviour in this world*; which is a doctrine

16. And upon this *persuasion* it is, that I and all good Christians, make it our utmost and constant care to live in strict piety to God, and in an exact justice and charity towards all mankind.

17. Then as to *profaning of the temple*, it is directly contrary to the design for which I came to Jerusalem, and false in fact, from the design I came upon, was to bring contributions to some of my poor countrymen, from their brethren in other parts \*, where I had been collecting them; and at the same time, to keep the feast of Pentecost, and perform a vow † I had made, by proper offerings to God, agreeable to the law.

18. During ‡ which my attendance in the temple, with only four men with me, that were under the same *vow* of the *Nazarite* as I was, all of us performing our sacred duty in a legal and peaceable manner; some Asian Jews raised the multitude upon me, as a profaner of the temple. Which malicious and rash suggestion, they grounded merely upon seeing me one day walk along the streets with

\* *Viz.* In Macedonia and Achaia, chap. xviii. 18.

† Chap. xxi.

‡ Ver. 18. [Whereupon, *in eis*—during which time, or things.] Luke xii. 1.

with one Trophimus, a Gentile Christian of Ephesus ; and when they came into court, could give no manner of evidence for the truth of it. A. D. 61.

19 Who ought to have been here before thee, and object, if they had ought against me.

19. And if they could now have done it, they would not have failed of being here.

20 Or else let these *here* say, if they have found any evil doing in me, while I stood before the council.

20. As for the high priest and the Jews that are present, they can be no witnesses, for they saw nothing of me until I was brought before them into court.

And if I was convicted there of any one crime or misbehaviour, let them speak.

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead, I am called in question by you this day.

21. All that I said then in court, was, That out of pure party cause I was accused by the Sadducees, for owning a *future state*, and a *future judgment* : In which the Pharisees pleaded for, and acquitted me; and that whole honourable *set* may be as well

arraigned for *that doctrine as I am*.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lyllias the chief captain shall come down, I will know the uttermost of your matter.

22. Felix plainly perceived their evidence amounted to nothing, and so would pass no sentence in the case, but told the high priest he would make it his business to inform himself about Paul's religion, \* and see what principles it had that tended to the disturbance of the government; and

as

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\* Ver. 22. [Ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ—Having more perfect knowledge of that way.] These words may either signify, [That Felix very well knew so much of the Christian religion, as to see it had nothing in its principles against the peace of the government; or else, That he would endeavour to inform himself in it.] The latter sense seems best to agree with the 24th verse.

A. D. 61. as to the riot, he would hear what Lyfias, who was then present, said; and then would give judgment accordingly.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith of CHRIST.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

25. In which conference, Paul took the opportunity to enlarge most pathetically upon those particular points that most nearly touched upon the vices they were *both* notoriously guilty of, viz *justice, chastity, and the future judgment*, upon the breach of such duties. Now Felix had been a most unjust oppressor † of the people in his government, Drusilla had left her own † husband to marry him; the nature and terrible consequences of both which crimes, the apostle laid so home to their consciences, as put Felix into a dreadful apprehension, so that he interrupted his discourse, and bade him retire, until he should have leisure to hear him again.

26 He hoped also that money should have been given him of Paul, that he might loose

23. In the mean time, though he still kept Paul under confinement by a guard upon him, yet he ordered all his friends and acquaintance should have free access to him.

24. Some time after, Felix and his wife Drusilla, sent for Paul to their lodgings, to give them an account \* of his Christian religion.

26. Yet this discourse, and the present effects of it, soon cooled and wore off the mind of that wicked man; for though he sent for Paul

\* See the note on the 22d verse.

† Tacitus's Hist. Lib. V. ‡ Josephus's Hist. Lib. XX.

loose him : wherefore he sent for him the oftener, and communed with him.

Paul again, and several times A. D. 61. gave him a hearing, his only design was to get him to offer a bribe for his deliverance.

27 But after two years, Porcius Festus came into Felix his room: and Felix willing to show the Jews a pleasure, left Paul bound.

27. And with this base intent he kept him a prisoner for above two years, when the emperor removed him from his government, and put Festus into his place; and though Felix knew in his conscience Paul was innocent,

and ought to have been discharged; yet, now at his going out of office, to please the Jews, for fear they should inform against him for his many exorbitant practices, left him a prisoner to his successor Festus.

## CHAP. XXV.

*Paul tried again at Cesarea before Festus. He insists on his Roman Freedom, and refuseth to be tried in the Jewish Council at Jerusalem. It is determined he must go to Rome to be tried, as he had appealed to Cæsar. His Hearing before Agrippa.*

1 NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then the high priest, and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour

1. AS soon as Festus was settled in his procuratorship at Cesarea in Felix's room, he went up to Jerusalem, the capital city of his province, to pay a visit to the high priest and Jewish council.

2. & 3. Who with that part of them that were Sadducees, entertained the new governor with an account of Paul and his pretended crimes, earnestly requesting he would send for him from Cesarea,

A. D. 61. **your** against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither.

5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cæsarea, and the next day sitting in the judgment-seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem, stood round about, and laid many and grievous complaints against Paul, which they could not prove,

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar have I offended any thing at all.

9 But Festus willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

Cæsarea, and try him before their council at Jerusalem. But their secret intent was to way-lay him, and murder him upon the road.

4. & 5. Festus told them, he knew no reason why he should not be tried where he was; and as he himself was shortly going thither, where he kept his residence, if they would send their evidences along with him, they should have him tried.

6. About ten days after he went accordingly, and next morning after his arrival brought Paul into court.

7. The deputies of the high priest and council fell again to their old charge, but could prove nothing of it.

8. Paul making the same defence he had done before to Felix. (Chap. xxiv.)

9. And tho' Festus saw plainly they could make nothing out against him, yet, upon fresh importunities, willing to gratify the Jewish court, consented to have him carried to Jerusalem; but as by the Roman laws he could not



not to do it without his own consent, asked Paul if he A. D. 61.  
were willing to go thither?

10 Then said Paul, I stand at Cæsars judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

10. But Paul knew the implacable malice of his Jewish adversaries too well, to consent to such a proposal; and therefore told Festus, that as a Roman citizen, he was subject to be tried by no laws but those of the empire, and so insisted upon the privilege. Nay (says he), if I were liable to *their* court, yet, as you yourself must own, they have proved me guilty of no breach of the Jewish law, and therefore there can be no occasion for my going thither.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them: I appeal unto Cæsar.

11. If I have committed any capital crime against the imperial laws, I am free to submit to the punishment of it: but if not, it would be a barbarous and illegal thing in you to throw me into the hands of a court that are my professed enemies; and to prevent your design, *I appeal to the emperor.*

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

12. Upon which, Festus consulted with the Roman officers about him, and knowing that this *appeal to the emperor*, had put a stop to all further proceedings against Paul, in either *his* or the Jewish court, told him his privilege could not be denied him, and so he must go to Rome and be judged by the emperor himself.

13 And after certain days, king Agrippa, and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many

13, & 14. Some time after this, Agrippa the tetrarch of Gallilee, and his sister Bernice, came to pay Festus a compliment upon his accession to his government, and he acquainted him with Paul's case;

A. D. 61 days, Festus declared Paul's cause unto the king, saying,  
 There is a certain man left in bonds by Felix :

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused, have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

17 Therefore when they were come hither, without any delay, on the morrow I sat on the judgment seat, and I commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed :

19 But had certain questions against him of their own superstition, and of one JESUS, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and be there judged of these matters ?

21 But when Paul had appealed to be reserved

15. & 16. How the Jewish council would have persuaded him to have passed sentence of death upon the man without a fair trial, and merely upon their verbal accusation. But that he could not answer to do so by the Roman laws.

17, 18, & 19. And that he had given him a trial, expecting they could have proved some notorious crime or other against him; but found upon the hearing, it was nothing but a quarrel about some points of the Jewish religion; and particularly about a *matter of fact*, whether one JESUS, whom the Jews had crucified, were risen from the dead again, as Paul affirmed he was.

20. Now I thought these disputes did no way concern *me*, nor the peace of the government, but related wholly to the Jewish religion; and therefore I asked the prisoner, whether he would be tried by the high priest's court, who were the proper judges of such matters ?

21. But I perceive the man has no opinion of the justice of that

served unto the hearing of Augustus, I commanded him to be kept that I might send him to Cæsar.

that bench, and, to be sure to avoid it, has *appealed to Cæsar*, and so I must keep him until I can send him to Rome. A D. 61.

22. Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

22. Agrippa having a mind to hear what Paul could say for himself; To-morrow, says Festus, you shall.

23 And on the morrow when Agrippa was come, and Bernice, with great pomp, and were entered into the place of hearing, with the chief captains, and principal men of the city, at Festus commandment Paul was brought forth.

23. Accordingly next day, Agrippa and his sister appeared in court, with a splendid train of officers and servants, with the gentry of the town waiting upon them; and so Paul was brought in.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here; crying that he ought not to live any longer.

24, & 25. Festus opened the case, as it had passed between the Jews and him; the conclusion whereof was, That Paul had *appealed to Cæsar*, and must be sent to Rome.

25 But when I found that he had committed nothing worthy of death, and that he himself had appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord: wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

26, & 27. Now (says he) I cannot send him without the state of his case along with him; and I had a mind Agrippa should hear him, and give me his advice, how, and what I should write to the emperor, about a man that was really convicted of no crime.

A. D. 61. 27 For it seemeth to me unreasonable, to send a prisoner,  
 and not withal to signify the crimes laid against him.

## CHAP. XXVI.

*Paul's Defence of himself before King Agrippa. His Account of his Conversion. Festus tells him he is mad. Paul's Answer to him. It is agreed that he must go to Rome, and be tried before the Emperor.*

- A. D. 61. 1 **T**HEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself,
- 2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews.
- 3 Especially, because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.
- 4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews,
- 5 Which knew me from the beginning (if they would testify)
1. **F**ESTUS having represented the matter to Agrippa and the court (Chap. xxv. 15, &c.), Agrippa bade Paul give him the particulars of his defence.
2. & 3. Paul began with expressions of the great satisfaction it was to him, to have an opportunity of pleading his cause before a person so well skilled in the Jewish religion and laws, and who, upon a patient hearing, could not fail to judge and declare his innocency.
4. & 5. Now these very Jews (says he) that have so unjustly accused me for an enemy of their law, if they had been so fair as to dare to speak the truth, could themselves have testified that I was born and educated a Pharisee, the most severe

fy) that after the most straitest sect of our religion, I lived a Pharisee.

6 And now I stand, and am judged for the hope of the promise made of God unto our fathers.

of CHRIST the Messiah, and of our resurrection and future state, now proved and demonstrated by his rising from the dead.

7 Unto which promise our twelve tribes instantly serving God day and night, hope to come; for which hope sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

and punishments; or why his infinite power should not enable him to raise the dead to life again?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem,

severe \* in points of faith, and most exact in the ceremonial duties of all the Jewish sects; and so lived and conversed for many years at Jerusalem.

6. Nay, and the very article of faith I am now accused of, is no other than that great divine promise made to Abraham and the patriarchs, viz. The promise

7. An article this, that all orthodox Jews have ever believed, and is the spring and foundation of all the divine worship they constantly pay to GOD. It is this I am arraigned for; but it is by the Sadducees, who believe no future state at all.

8. Now, I challenge these adversaries to give me any one reason, why a God of infinite justice and wisdom, should not appoint a future state of rewards

9, 10, & 11. As to my profession of these promises to be fulfilled in JESUS of Nazareth, owning his Messiahship and resurrection; when you consider the violent prejudices I had against all people of that persuasion,

N 3

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\* Ver. 5. [The most straitest sect.] The word Pharisee comes from a Hebrew word. that signifies to *separate*. For they desired to be *distinguished* from all other Jews, upon pretence of greater nicety and exactness in *legal* observances.

A. D. 62. lem, and many of the  
 { saints did I shut up  
 in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

11 And I punished them oft in every synagogue, and compelled them to blaspheme: and being exceedingly mad against them, I persecuted them even unto strange cities.

12 Whereupon as I went to Damascus, with authority and commission from the chief priests.

13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun; shining round about me, and

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom

sion, both by my education and temper; how many of them I voted to prisons and death at Jerusalem, what a severe commission I obtained from the council, to punish, banish, and persecute them wherever I found them, and by all methods of hard usage to make them renounce their profession; you cannot think I turned Christian out of any light and frivolous considerations, but from clear and weighty evidences. Now the occasion and manner of my conversion was this;

12. & 13. As I was upon the road to Damascus, in pursuance of that bloody commission \* against the Christians of those parts, we were surrounded with a glorious appearance of the divine Majesty, in a light that eclipsed the sun.

them which journeyed with me.

14. The brightness and terror whereof, caused me and my fellow-travellers to fall prostrate upon the earth; when a voice from the divine glory, directed to me by name, asked, *Why I persecuted his disciples, and thus pretended to withstand the irresistible evidences and power of GOD's true religion?*

15. When in the utmost degree of astonishment, I cried to know what tremendous voice this

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\* See chap. ix, and chap. xxii. and compare this relation with them.

whom thou persecutest. this was, I was answered, It was the voice of JESUS of Nazareth the *Son of God*, the true Messiah, of whose disciples I was so unmerciful a persecutor. A. D. 62.

16 But arise, and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I shall appear to thee.

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee.

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: such a demonstration

16 Arise therefore (said Jesus to me), and be now convinced of your error, for I have in this miraculous manner discovered myself to you for your conversion, in order to make you an eminent apostle and preacher of the truth of my religion, whereof now you are convinced, and in which I will particularly instruct you afterward.

17. And in whatever dangers you shall be involved by your publication of this my religion, I will, by my power and Providence, protect you against either Jews or Gentiles.

18. For the conversion of both which people, I now ordain you an apostle and preacher, to convert them from their idolatry, recover them from their ignorance, superstition, and immoralities; that from being slaves of sin and Satan, they may become the children of GOD, and heirs of eternal happiness, by a sincere faith in me, and practice of the duties of my religion.

19. Thus I was converted, and how, O king Agrippa, could any man, without the most inexcusable obstinacy, stand out against from Heaven itself.

20 Showed first unto them of Damascus,

20. I could not; and therefore immediately being \* baptized and \* See Ch. invested iz.

A. D. 62. <sup>cus, and at Jerusalem,</sup>  
 and throughout all the  
 coasts of Judea, and  
 then to the Gentiles,  
 that they should re-  
 pent and turn to God,  
 and do works meet  
 for repentance.

21 For these causes  
 the Jews caught me in  
 the temple, and went  
 about to kill me.

† See ver.  
 17.

22 Having there-  
 fore obtained help of  
 God, I continue un-  
 to this day, witness-  
 ing both to small and  
 great, saying none o-  
 ther things than those  
 which the prophets  
 and Moses did say  
 should come:

23 That † Christ  
 should suffer, and that  
 he should be the first  
 that should rise from  
 the dead, and should  
 show light unto the  
 people, and to the  
 Gentiles.

24 That † Christ  
 should suffer, and that  
 he should be the first  
 that should rise from  
 the dead, and should  
 show light unto the  
 people, and to the  
 Gentiles.

invested with the powers of the  
 Holy Ghost, I set myself, in all  
 places I came at, to convert both  
 Jews and Gentiles, by preaching  
 this sincere repentance, faith, and  
 obedience in CHRIST the Mes-  
 siah.

21. And having done this in  
 several parts of the \* lesser Asia.  
 some of those Jews meeting me  
 afterward in the temple, raised  
 the people on purpose to destroy me.

22. But through the divine †  
 Providence, I have hitherto es-  
 caped, the effects of their malice,  
 and continue to preach the same  
 doctrine of CHRIST's Messiah-  
 ship, and his resurrection; which  
 indeed is the thing aimed at by  
 Moses, and answers exactly to the  
 predictions of the prophets.

23. For those prophecies con-  
 cerning the Messiah, do in no  
 wise represent him as a temporal  
 monarch, triumphing in the con-  
 quest of nations, and in the de-  
 struction of mankind; but as a  
*suffering* † Saviour, that should  
 by the merits of his death, re-  
 deem the world from the punishment of their past sins;

and by the conquest of death by his † resurrection, give  
 all mankind a pledge and assurance of life and immor-  
 tality, upon the terms of sincere faith and obedience.

24. At

\* Chapters xvi. xvii. xviii. and xix.

† Ver. 23. [*εἰ Χρὶς ὁ πρῶτος παθὴρ*]—That Christ was capable  
 of suffering, and was to suffer.] See the notes on preface  
 to 1. Epist. John iv. 3

‖ Ver. 23. [*ὅτι ὁ πρῶτος ὁ ἀνίσταται ἐκ νεκρῶν*.]  
 See note on chap. xiii. 34.



24 And as he thus spake for himself, Festus said with a loud voice, Paul thou art beside thyself, much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom a so I speak freely; for I am persuaded that none of these things are hidden from him: for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

cal writings to be of divine inspiration. See then, if all their representations of the Messiah are not most eminently fulfilled in Jesus Christ.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And

24. At this discourse of Paul's, <sup>A. D. 62.</sup> Festus, being a person utterly unacquainted with either *Jewish* or *Christian* notions, took him to be beside himself, and told him, he had studied himself out of his wits.

25. Paul very modestly replied, that he gave no symptoms of any irregular transport, but had spoken only clear and plain matters of fact;

26. For the truth of which, in the main, he was willing to appeal to King Agrippa, who could tell, That the life, death, and resurrection of JESUS (and his *own* conversion too), were not mere inventions of his own, but things of public fame and cognizance throughout all the *Jewish* land.

27. Then addressing himself to Agrippa, You, O king (says he), by being a Jew, must be supposed to believe the *prophetic*

writings to be of divine inspiration. See then, if all their representations of the Messiah are not most eminently fulfilled in Jesus Christ.

28. The king replied, That the account he had given of his conversion, and the reasons for his religion, had almost induced him to be a Christian \*.

29. Paul

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\* Ver. 28. [Almost thou persuadest me to be a Christian.] But whether this was said by way of *banter*, or in good *earnest*, is hardly to be determined. It is clear that Agrippa never did turn Christian, whatever present effect this discourse might have on him.

A. D. 62. 29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them.

31 And when they were gone aside, they talked between themselves, saying, This man doth nothing

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

29. Paul told him, he wished and prayed, that both himself, and the whole court were Christians in every respect as *he* was, excepting the circumstance of *suffering* for it as *he* did.

30. & 31. And thus ended Paul's third hearing at Cæsarea. The court rose, and, in conference afterward, all agreed, He was guilty of no crime that deserved so much as imprisonment.

They talked between themselves, saying, This man doth nothing worthy of death, or of bonds.

32. Agrippa telling Festus that he ought to have been discharged, but that as he had appealed to the emperor, he must now be sent to Rome, and referred to Nero.

## CHAP. XXVII.

*Paul's Voyage to Rome, to be tried before Nero. An Account of his Shipwreck and Escape in the Isle of Malta.*

1 AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners, unto one named Julius, a centurion of Augustus band.

legion of Augustus, to

1. THE prediction of Christ to Paul (chap. xxiii. 11.) that he should preach the gospel at Rome itself, was now going to be fulfilled; for upon his *appeal* to Cæsar, Festus delivered him and some other prisoners to Julius, a captain of the ship off for Italy.

2 And entering into a ship of Adramyttium, we lunched, meaning to sail by the coasts of Asia, one Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra a city of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone:

8 And hardly passing it, came unto a place which is called, the fair havens, nigh whereunto was the city of Lasea.

2. We were put aboard a vessel of Adramyttium (a sea port town of Mysia), and so were to coast along the Lesser Asia; Aristarchus being the only Christian acquaintance beside myself \*, that Paul had in the ship. A. D. 62.

3. Touching at Sidon, as we made for the coast, Julius was so civil to Paul, as to let him go and see his Christian friends there for his refreshment.

4. & 5. Thence we were forced by the wind to go round the isle of Cyprus, and so by Cilicia and Pamphylia, came to Myra in Lycia.

6. When the captain happening on an Alexandrian bound for Italy, put us aboard her.

7. & 8. The wind continued so cross, that we were a great while, and with much difficulty, getting to Cnidus, and at last were forced to get under the isle of Crete, over against the promontory of Salmone; and could hardly reach Lasea by the Fair Havens.

9. & 10.

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\* See the note on chap. xvi. 10.

A.D. 62. 9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading of the ship, but also of our lives.

11 Nevertheless, the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phœnice, and there to winter, which is an haven of Crete, and lieth toward the south-west, and north-west.

13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

14 But not long after there arose against it a tempestuous

9. & 10. By this loss of time, our voyage became very dangerous, for the great fast of *expiation*, was past, (i. e. about Michaelmas time), and those seas very stormy. Inasmuch that Paul advised them to winter there, unless they would run the hazard of the vessel and their own lives.

11. But the captain was advised by the master that owned the vessel, who was of a contrary mind.

12. And so indeed was the major part of the crew (the haven being a very bad one); and were by any means for getting to Phœnice, a good port in the same isle, that had a harbour with a double channel, one to the south-west, the other to the north-west.

13. As soon as they were got out of harbour, the wind coming to the south, a gentle side-gale, they did not question but to gain it, and keep coasting along.

14. & 15. But they were soon disappointed, by a most terrible north \* east wind, that forced

us,

\* Ver. 14. Called Euroclydon. The best critics think the true *reading* of this word should be *εὐρυκύλων*; and that it

ous wind, called Euroclydon. us, against all we could do, to let her drive. A. D. 62.

15 And when the ship was caught, and could not bear up into the wind, we let her drive.

16 And running under a certain island, which is called Clauda, we had much work to come by the boat :

17 Which when they had taken up, they used helps, undergirding the ship : and fearing lest they should fall into the quick-sands, strake sail, and so were driven.

18 And being exceedingly tossed with a tempest, the next day they lighted the ship ;

19 And the third day we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved, was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, to have gained

16. & 17. We were driven under the isle of Clauda, where we had much ado to hale in our boat, but at last got it, and binding the ship as well as we could, to keep her from splitting, struck all her sails, and drove along.

18. & 19. Next day, and the day after, the storm held so hard, that we were forced to throw a great deal of goods over-board, and as much as we could spare of the very tackle.

20. It held so long without either sun or stars to steer by, that we could not but conclude, we should split upon some sand or other.

21. & 22. But when we had wrought hard, and eat little for a fortnight together, Paul, by way of gentle reprimand, asked the captain and the crew, what they had gained by not taking his advice ; but however (says he)

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it does not signify the *name* of any particular wind, but the *quarter* from whence it blows, *viz.* the *north-east*. *Euroaquilo*, as the vulgar Latin. See Dr. Bently's Remarks on Freethinking, Part I. page 69, 70.

A. D. 62. ed this harm and loss :

22 And now I exhort you to be of good cheer : for there shall be no loss of any man's

life) be not discouraged, for though the vessel is lost, your lives shall be all saved.

life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul, thou must be brought before Cæsar; and lo, God hath given thee all them that sail with thee.

25 Wherefore (Sirs) be of good cheer, for I believe God, that it shall be even as it was told me.

26 Howbeit, we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight, the shipmen deemed that they drew near to some country,

28 And founded, and found it twenty fathoms : and when they had gone a little further, they founded again, and found it fifteen fathoms.

23. & 24. And to assure you of the truth of what I say, the true God, whose apostle I am, and whose religion I profess, sent his angel this very night, to comfort me in this distress, and to assure me I should escape it, and get safe to Rome, to be tried by Cæsar; and that moreover for my sake you should all save your lives, if you would be advised by me.

25. & 26. Be of good courage then, for I am certain GOD will perform his promise. And by divine information, I tell you before-hand, we shall be cast upon a certain island.

27. The fourteenth night after this storm began, as we were driven about that part of the Mediterranean \* that runs into the Gulf of Venice, the mariners guessed they were near some shore,

28. And found it pretty certain, by the decrease of their *soundings* as they drove along.

29 Then

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\* Ver. 27. That this was called by, and included in the name of Adria, see Dr. Wells's Geograph. New Testam. Part II. page 148.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the fore ship,

31 Paul said to the centurion, and to the soldiers, Except these abide in the ship, ye cannot be saved. were safe, yet it was every one should do his best endeavour for it; and if he suffered the mariners that were to guide the ship, to go off and leave her, they should all be lost.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.

34 Wherefore I pray you to take some meat: for this is for

29. For fear of rocks, there-fore, they put out all anchors from the stern, and lay by wishing for day-light to discover the shore. A. D. 62.

30. They saw it next morning, and the mariners would have secretly got the boat and made off; to cover which design, they pretended to go down, and let another anchor from the ship-head.

31. But Paul (most probably by divine suggestion) knowing their purpose, told the captain, That though he had assured them, by divine information, their lives upon the natural condition that every one should do his best endeavour for it; and if he suffered the mariners that were to guide the ship, to go off and leave her, they should all be lost.

32. To prevent them therefore, the captain ordered his soldiers to cut the boat off, and set her a-drift.

33. & 34. Morning coming on, Paul advised the whole crew to eat and drink a full meal after their hard labour, and very little refreshment. You ought to do it (says he) for your \* healths sake, and the better to enable you to work for your escape to land; which, with God's blessing, and your own endeavours, you will certainly do.

your

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\* Ver. 34. [*Πρὸς τῆς ὑγιείας σαρρηνίας*—For your health, i. e. either in *general*, or it will strengthen you to swim and save yourselves.]

A. D. 62. your health : for there shall not an hair fall from the head  
 of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all, and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they also took some meat.

37 And we were in all in the ship, two hundred and threescore and sixteen souls.

38 And when they had eaten enough, they lighted the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land : but they discovered a certain creek, with a shore, into the which they were minded, if

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the

41 And falling into a place where two seas met, they ran the ship aground, and the fore part stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers counsel was to kill the

35, 36. & 37. And he to encourage them the more, ordered the table to be spread, said grace before them all, and then began to eat ; they all followed his example with cheerfulness and satisfaction in the hopes he had given them.

38. Then confiding in what Paul had said, That the ship would be lost, and they must escape for their lives, they flung their provisions over-board.

39. Full day-light being come, they could see the shore, but could not tell what land it was, and seeing a creek, they resolved to thrust into it if it were possible.

if it were possible, to thrust in the

40. And accordingly weighed anchor, hoisted sail, and tried for it.

the rudder-bands, and hoisted up the main sail to the wind, and made toward shore.

41. But before they could reach quite into it, fell aground between two seas, that beat the stern a-pieces, while the head lay fast.

but the hinder part was broken with the violence of the waves.

42. The soldiers, seeing things come to extremity, advised the captain



the prisoners, lest any of them should swim out and escape.

43 But the centurion willing to save Paul, kept them from *their* purpose, and commanded that they which could swim, should cast *themselves* first into the sea, and get to land :

44 And the rest, some on boards, and some on *broken pieces* of the ship : and so it came to pass, that they escaped all safe to land.

captain to kill the prisoners, that so he might be answerable for A. D. 63. none of their escapes.

43. But for Paul's sake, he gave them all leave that could swim, to make to shore, and help the rest ;

44. Who, with God's assistance, swimming upon planks and wrecks, got every one of them safe to shore.

## C H A P. XXVIII.

*Paul's Treatment in the Isle of Malta. Is bit by a Viper without Harm ; and is taken for a Deity. The Governor's Father cured by Paul, with many others. He proceeds to Rome. Is met by some Christians on the Road. Has only one Soldier to guard him, and freely converseth with his Friends. He preacheth to the Jews at Rome. The Success he had in it.*

**I** AND when they were escaped, then they knew that the island was called Melita.

2 And the barbarous people showed us no little kindness : for, they kindled a fire, and received us every one because of the present rain, and because of the cold.

VOL. I.

**1.** GETTING thus all safe ashore, we soon learned by the inhabitants the name of the island to be Melita (now called the isle of Malta.)

2. Those barbarous and uncultivated people, treated us with unexpected humanity, receiving us into their houses, and made fires to dry and warm us.

O

16. And

A. D. 63.

3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the venomous beast on his hand, they said among themselves, No doubt this man is a murderer, whom though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit, they looked when he should have swoln, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

6 In the same quarters were possessions of the chief man of the island, whose name was Publius, who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of  
a

3. As Paul was turning the wood upon the fire, a viper fastened upon his hand.

heat, and fastened on his hand.

4. The ignorant inhabitants knowing Paul to be a prisoner for some supposed crimes, and judging of every thing merely by *events*, concluded him to be a malefactor indeed; and that though Providence had let him escape the sea, yet it had now overtaken him in an exemplary manner.

5. Paul shook the viper into the fire, without the least harm received by it.

6. But the people being acquainted with the desperate venom of that creature, expected he would soon have dropped for dead; but convinced by a sufficient time, it had no manner of effect upon him, they concluded him to be a kind of \* deity.

7. Near to the place where we got ashore, the Roman governor Publius kept his residence, who out of respect to the captain (Julius) that guarded us, sent for us home, and entertained us with great civility.

8. The governor's father at that time lay sick of a fever, attended with a *dysentery*, to whom

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\* It is supposed by learned men, that they took him to be Hercules.

a fever, and of a bloody flux, to whom Paul entered in, and prayed, and laid his hands on him, and healed him. whom Paul went, and by prayer and imposition of hands restored him immediately to perfect health. A. D. 63.

9 So when this was done, others also which had diseases in the island, came, and were healed :

10 Who also honoured us with many honours, and when we departed, they laded us with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried there three days.

14 And from thence, we set a compass, and came to Rhegium; and after one day the south-wind blew, and we came the next day to Puteoli.

14 Where we found brethren, and were desired to tarry with them seven days :

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and the Three Taverns: whom when Paul saw, he thanked God, and took courage.

9. The same of which miraculous cure, induced abundance of other people to bring their sick friends to him, and he cured them all.

10. The people, in gratitude for such benefits, gave us plenty of all provisions, and at parting, furnished us with all necessaries for our voyage.

11. At three month's end we went aboard an Alexandrian that wintered in the isle, called Castor and Pollux.

12, 13, & 14. Landing at Syracuse in Sicily, thence we turned a little, and touched at Rhegium, the first port in Italy, and next day, with a southerly wind, reached Puteoli; where some Christian brethren requested us to stay a week, and then we went by land to Rome.

14. The Roman Christians hearing of our arrival in Italy, came to meet us, some as far as Appii-forum, others as far as the Three Taverns. For which great expression of brotherly kindness, Paul was very thankful both to God and to them.

16 And

A. D. 63. 16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a foldier that kept him.

\* See ch. xii. 6.

17 And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar, not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope † of Israel I am bound with this chain.

16. When we were got thither, the captain delivered all the other prisoners to the proper officer called the *præfect* of the *prætorium*; but either by his own recommendation, or by Felix's letter in his behalf, he got leave for Paul to live in a house of his own, with only one foldier \* to guard him.

17, 18. & 19. Three days after Paul was fixed in his lodging, he sent for the principal Jews, and told them his case, and the occasion of his coming thither, his false and malicious accusation to Felix and Festus, and his constraint to appeal to the emperor: But to fence against any prejudice these *Romish* Jews might take at him, he assured them, that in this appeal he would be no *informer* against his countrymen of Judea (though they had so ill used him) but only stand upon his *own defence*, and clear *himself*.

20. Now (says he) the reason I sent for you was, to acquaint you with this my hard usage, and to assure you, that the only pretence for it was, my preaching a doctrine owned and believed by all orthodox Jews, viz. the coming of the Messiah, and a † future state.

21. They

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† Ver. 20. [The hope of Israel.—See note on chap. xiii. 6.]

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came, showed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet, unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear,

21. They told him, They had A. D. 63.  
no information nor complaints from Judea against him, either by writing or word of mouth.

22. Only they found in general, that this *Christian religion* he professed, had a bad character, and therefore desired him to give them some account what the doctrines of it were.

23. Paul set them a day to do it in at his lodgings, where to a numerous assembly of them, he gave them the history of the life and actions of Jesus Christ, and showed them the nature of his religion; demonstrating him to be the *true* Messiah, in whom were most eminently fulfilled the grand designs of the *Mosaic* law, and all the predictions and descriptions of their *prophets*, in a discourse for a whole day together.

24. Which converted some of them, but had no effect upon others.

25. As the infidel Jews were going away, Paul freely told them, they exactly answered the character the prophet Isaiah had given of some of their forefathers, (Isa. vi. 10.)

26. & 27. *In which he represented them as an obstinate and incurable generation of men, that*  
O 3 by

A. D. 63. { hear, and shall not understand; and seeing ye shall see, and not perceive.

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes

have they closed, lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

will give them a better

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

*by their wilful lusts and sinful prejudices, had made themselves deaf to all divine admonitions, threatenings, and persuasions; and so frustrated all the reasonable and merciful means of their conversion and salvation.*

28. Know therefore (says he) That all these gracious privileges of the religion and kingdom of the Messiah, which you have so ungratefully rejected, shall be offered to the *Gentile* world, who reception than you have done.

29. With this the Jews went off, and had violent disputes among themselves about these matters.

30. & 31. In the meanwhile Paul was permitted (though yet a prisoner) to dwell in his own hired house, where he entertained, and, with the utmost freedom, preached the *Christian* religion to all sorts of people, both Jews and Gentiles.

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# P A R A P H R A S E

ON THE  
EPISTLE OF ST. PAUL.

TO THE  
R O M A N S.

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## P R E F A C E.

THE sum and substance of the Christian religion, is contained in the history of the life and death, the doctrine and discourses of our blessed SAVIOUR in the four *gospels*. The *epistolary* writings of the apostles were *occasional*, and intended only to confirm the churches, to whom they were written, in the same rules of *gospel*, *faith* and *practice* they had before been instructed in. They are accommodated to the particular disputes and controversies, errors or false notions, that were then set on foot among Christian people.

Wherefore to a due understanding of the far greater part of *these* sacred writings, the principal thing requisite is, an insight into the grounds of the *controversies* therein handled, and the persons that broached and spread the *false notions* therein opposed and confuted. The two epistles to the Romans and Galatians are, for the main, written upon one and the same *occasion*, and levelled at the same erroneous doctrines; for which reason, I intend this for a sufficient Preface to them both. The sum of the case is this :

Before the coming of CHRIST, the Jews being the only people in *covenant* with God, and his proper church; they, instead of an humble thankfulness for such a privilege

ledge and favour; proudly looked upon themselves to have the only *right* and *title* to it for ever. All other nations of the world they contemned and despised, as utterly unworthy of any divine privilege, favour, providence or protection. Their Messiah they expected to be a glorious temporal prince, who should raise their church and *nation* to an excess of external greatness and splendor, and become the *wonder* and *amazement*, but not the Saviour of the Gentile world. These notions were so rooted in them before, and at our SAVIOUR's time, that his very apostles, in a great measure, retained them after his death, until St. Peter was convinced of the contrary, by an express revelation in ACTS x. The Jews that did embrace the faith of the *gospel*, had still such a reverence for their *ceremonial law*, that they would not endure to converse with a Gentile Christian that was not *circumcised*. But the college of apostles, all fully convinced by St. Peter's case with Cornelius, declared in full council, that God intended to receive the Gentiles into the Christian covenant, without their observation of the Moisaical ceremonies \*. Yet notwithstanding this authoritative determination, the Jewish Christians did, many of them, retain their zeal for that *law*, and pressed it as absolutely necessary along with the *gospel religion*, in order to mens salvation.

Any one who reads the *apostolic epistles* (particularly those of St. Paul), with any care and attention, will find their constant method to have been, *first* to explain the particular *point* debated in the *church*, or amongst the *persons* they wrote to, and was the *occasion* of their writing; and, in the *next* place, to give them such *exhortations* to every Christian duty and virtue as would be at *all times*, and in every *church*, of every *age*, necessary and of absolute importance; having a special eye to the *particular* virtues those *disputes* might most probably tempt them to the neglect of. Now, the *former* part of these *epistolary* writings cannot be rightly understood any other way, than by attending carefully to the state of the *questions* therein handled, and determined. And therefore the errors and vain disputes, that are to be seen  
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\* See ACTS xv.



in many writings of these latter ages of Christianity, concerning *faith* and *works*, *justification* and *sanctification*, *election* and *reprobation*, and such like; that have confounded, vexed, and distracted the minds of many Christians; have all arisen from this *one grand* mistake, of applying certain particular *phrases*, or *passages*, in these writings, to *themselves*, or to any other *particular persons*, which plainly appear to have referred to the then state and condition, not of *particular persons*, but of *whole churches*, of the *Jewish* or *Gentile* part. It is this mistake that has first troubled the hearts, and so diverted the minds of many otherwise good men, from attending to the more excellent parts of these writings, the *moral* and *weighty* exhortations given to Christians; and, by puzzling them about *former* controversies that do very little, if at all concern us *now*, have turned off their thoughts from the *great matters* of the law, which are most easy to be *understood*, and of infinite obligation to be put in *practice*.

These questions therefore, viz. *Whether the Gentiles were at all to be admitted into the church and kingdom of CHRIST the Messiah?* Or, at least, *Whether both they and the Jews, ought not to observe the ceremonial law along with the Christian?* *Whether the true religion were so appropriated and confined to the Jewish nation, and the Jewish land, as that for their obstinacy they could never be cast off and excluded the church of God?* These, I say, are the substance of this epistle, without attending to which, the very *terms* and *phrases* made use of in it, must appear improper, the reasonings hard, intricate, and contradictory; but with this *key* they are exact, strong, regular, and conclusive. The *two first* of these *questions* are handled in the eight first chapters, and some particular branches of them, in the 13th, 14th, and 15th. The other is treated on in the 9th, 10th, and 11th. These, and all the occasional exhortations to Christian *peaceableness* and *purity*, I have regularly digested in the contents of each chapter.



## CHAP. I.

*St. Paul declares his Apostolical Commission from Jesus Christ, to preach the Gospel-Religion both to Jews and Gentiles. Expresses his Desire of visiting the Roman Christians, to confirm and strengthen them in the Faith; especially to satisfy them in this particular Point, viz. That both Jew and Gentile were under an absolute Necessity and Obligation of relying wholly upon the Gospel-Religion for Pardon and Salvation. He proves this, first, with respect to the Gentiles, from the Consideration of their long inexcusable Idolatry, and enormous Vices and Transgressions. From Ver. 18. to the end.*

**PAUL**, a servant of Jesus Christ, **1. PAUL**, who from a zealous persecutor of the Christian religion, is now become a disciple of Jesus Christ, being converted by him, in a singular and extraordinary manner, and by his particular commission appointed and selected to be an apostle and preacher of the gospel-doctrine.

Written  
A. D. 57.

2. (*Viz.*

\* Ver. 1. [Called.]. See Acts ix. and xxii. and xxvi.

† Ibid. [*Ἀφωρισμένος*.—Separated to the gospel.]—It being not absolutely certain, whether this phrase relates to his call to the apostleship in general, or to his special separation to preach to the Gentiles, Acts xiii. 2. I have expressed it with a just latitude to both. It is remarkable in what a variety this great apostle expresses his own character in his several epistles to the Christian churches; styling himself, in some, an apostle of Christ, specially called and separated, &c. in others, the servant of God, and of Jesus Christ; in others, the prisoner of Jesus Christ; and in that to the Hebrews without any name. For the justness and propriety of this, see the Paraphrase on Philemon in Mr. Locke's manner, ver. 1.

A. D. 57. 2 (Which he had promised afore by his prophets in the holy scriptures).  
world, in the writings

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of \* David according to the flesh.

4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.

5 By whom we have received † grace and apostleship for obedience to the faith among all nations for his name.

2. (Viz. The doctrine and religion of the Messiah, so much spoken of, and promised to the Jewish nation, and to the whole of Moses and the prophets).

3. All which characters and predictions are most eminently and exactly fulfilled in JESUS CHRIST, who was born of a virgin, of the family \* of David.

4. But was demonstrated to be more than *man*, even the divine *Word*, the *Son of God*, the Saviour of mankind, by that fullness of the † *Holy Spirit* that dwelt in him, and evidenced itself most especially by his resurrection from the dead, as those *prophecies* foretold.

5. From whom thus raised and exalted to be *Head* of the church and *Lord* of all things, I have received the great favour, and honourable † office of an *apostle*, to convert both Jews and

\* Matth. i. 1. Acts ii. 30. 2 Tim. ii. 8. [According to the flesh.] This Phrase *κατὰ σάρκα*, in this, and many other places, properly denotes the *descent* or *family-relation* of a person. Thus Rom. iv. 1. ix. 3, 5. 1 Cor. x. 18. [Abraham our father after the flesh. My kinsmen after the flesh. Israel after the flesh, and Christ after, or in, the flesh.]

† Ver. 4. [Ἐν δυνάμει κατὰ πνεῦμα ἁγίου, I think ought to be translated—By the power of the Holy Spirit. Δύναμις κατὰ πνεῦμα, is, 'The power of the Spirit;'] and being so rendered, makes the clearest connection. Compare 2 Tim. i. 8. 2 Cor. viii. 2.

† Ver. 5. [Χάριν καὶ ἀποστολὴν, grace and apostleship, is plainly a Hebraism, and signifies, 'The favour or honour of the apostleship']

and Gentiles to his \* religion for the glory of his A. D. 57.  
name.

6 Among whom are ye also the called of Jesus Christ.

6. Of which Gentile part of this church, you Christians of the famous city of Rome, are now become a principal branch.) †

7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you, and peace ‡ from God our Father, and the Lord Jesus Christ.

7. To you, Gentile converts, and to all the Roman professors of this faith, I Paul write this epistle, wishing you the continuance of all divine favours and blessings from God the Father, by our Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

8. First expressing my hearty praise and thanksgiving to God, through Jesus Christ the fountain of all our blessings, for your conversion to his true religion, for which you are so celebrated and remarkable.

9 For God is my witness whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you

9. & 10. And in this expression you may believe me sincere, for God himself, whose true and faithful servant I endeavour to the utmost to approve myself, as an apostle of the gospel; can testify

\* Ver. 5. [ὑπὲρ τοῦ ὀνόματος αὐτοῦ.—For his name.] These words may be connected, either to *grace and apostleship*, and then the sense is, *for his religion*; or else to the latter clause.—*For the obedience of faith among all nations*; and then I think they best signify, *for the honour of his name*. But I have expressed them both.

† Note, Let the judicious reader consider, whether the including these 2d, 3d, 4th, 5th and 6th verses in one parenthesis, would not make the clearest construction.

‡ Ver. 7. [From God the Father, and the Lord Jesus Christ—or ἀπὸ Θεοῦ, πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ—from God the Father of us, and of the Lord Jesus Christ,] agreeably to Acts xv. 11. Rom. xvi. 24. 2. Cor. xiii. 13. and elsewhere,

**A. D. 57.** you always in my prayers.

10 Making request (if by any means now at length I might have a prosperous journey by the will of God) to

tify that I never pray to *him*, without praying for *you*, and begging his Providence would so order it, that I might safely arrive at Rome to see you;

to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established.

12 That is, that I may be comforted together with you, by the mutual faith, both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was \* let hitherto) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians, both to the wife, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

11. & 12. Which is a thing I very much wish for, and that to no other end and purpose, but to confirm and strengthen you in your Christian profession, by giving you some seasonable counsels, or by imparting some spiritual gifts and endowments of the Holy Ghost to you, for our mutual comfort and satisfaction.

13. And indeed I have often resolved with myself to come and visit you, and do myself and you the pleasure of promoting and enlarging the gospel religion at Rome as well as in other places, but have been hitherto prevented \*.

14. & 15. For as I am obliged by my *apostolical commission*, to preach and propagate the Christian doctrine to *all* countries †, and people of all ranks, degrees, and capacities, I have no reason but to be ready and desirous to do it to you also at Rome.

16. For

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\* Ver 13. [Prevented.]—Probably by the unexpected opposition and hardships he met with in Asia and Greece, from whence this epistle was written. See Acts xiii. and xx, &c.

† Ver. 14. See chap. xi. xii. xv. xvi. and Gal. ii. 9.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek.

upon the malice and haughtiness of the Jews; though its professors may now seem mean and contemptible, yet it is attended with such evidences of truth, with such demonstrations of divine power, wisdom and goodness towards mankind, as will recommend it to all impartial and considering men, as the best and only method of happiness and salvation, both to Jew and Gentile, that will sincerely believe and obey it.

16. For though I am sensible A. D. 57.  
this gospel of Christ, is likely to meet with no little opposition from the vices and prejudices of mankind; though some of its doctrines will bear hard upon the false wisdom and pride of the Gentile philosophers, and others

17 For therein is the \* righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

*method of God's redeeming and saving mankind by their embracing the faith, and living up to the religion of Christ* \*, is revealed to the world with a gracious

17. I therefore neither must, nor can, be afraid or ashamed to preach it, even in Rome itself, the great metropolis of the world; because I know, that *this method of God's redeeming and saving*

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\* Ver. 17. [Δικαιοσύνη γὰρ Θεῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν. The righteousness of God is revealed from faith to faith.] Mr. Limborch and Mr. Locke take the phrase *from faith to faith*, to signify *wholly by faith*, from two parallel phrases, in chap. vi. xix. and 2 Cor. iii. 18. But, I think those phrases are exactly of the same signification with this, and therefore judge this construction most natural, viz. [Δικαιοσύνη Θεῷ ἐκ πίστεως, i. e. God's method of justifying us by faith in Christ,] is revealed, [εἰς πίστιν, i. e. to bring in all, both Jews and Gentiles, to believe and embrace it;] for that is the scope of the apostle's argument. See ver. 18, &c. However, supposing this phrase *from faith to faith*, be of the same signification with that of *from glory to glory*, yet the sense of it is not the same as *wholly by faith*, but a *higher degree of faith*. And this indeed might be the apostle's

A. D. 57. a gracious design to bring in *all*, both Jews and Gentiles, under the covenant and happy privileges of it; according to those words of the prophet, *The just man shall live by his faith*. [See Galat. iii. 11, 12.]

18. For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness\*.

And first as to the Gentiles, they are known to have been long and universally guilty of such exorbitant practices\*, as must needs hinder in their minds all discernment of divine truth, and subject them to the eternal wrath and displeasure of heaven.

19. Because that which may be known of God, is manifest in them; for God hath showed it unto them.

God's nature and will, as would have kept them from such absurd violations of their duty;

20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and godhead; so that they are without excuse.

18. And that there is an absolute necessity, this faith in Christ should now be preached to and embraced by *all* men without exception, is plain from that deplorable condition of vice and wickedness, under which, both Gentile and Jew lie now involved.

19. Nor can they plead perfect ignorance, in their excuse; for the very light of *natural reason* was sufficient to have guided them into so much knowledge of

as would have kept them from such absurd violations of their duty;

20. The divine wisdom, power and goodness, that shines out in the very creation of the world, and in the constant government and providence over it, being enough *alone* to render all gross *idolatry* and heinous *impiety* utterly inexcusable.

21. So

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stle's meaning, [That God's method of justifying men, was now revealed in order to bring them to a higher and happier degree of faith in God (i. e. to more perfect religion) than either Gentile or Jew had yet been acquainted with. And of these *two* the judicious reader may take his choice.

\* Ver. 18. [Who hold the truth in unrighteousness, or withhold and suppress the truth by iniquity, κατεχόντες ἐν ἀδικίᾳ,



21 Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools :

23 And changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

shape of mortal *men*, nay even of *birds*, and *beasts*, and *insects*.

24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves :

Canaanites, the most

25 Who changed the truth of God into a lie, and worshipped and served the creature more \* than the Creator,

21. So that they lived without A. D. 57. paying any just worship to God, void of all dutiful and thankful behaviour toward him, and lost themselves in the most irrational conceptions, and false reasonings about him, even while they had sufficient *light* to instruct them better.

22. Yet under this degree of folly and ignorance, did many of them usurp the title of *wise men* and *philosophers*.

23. An ignorance so affectedly stupid, that while common reason would have represented God to them as a *spiritual, uncompounded, incorruptible existence*, they impiously resembled him to the meanest of corruptible creatures, worshipping him under the

24. For which heedless and wilful depravation of their *understandings*, God in just judgment gave them up to all the woful effects of it in most abominable *practices*, even to the lewdness of the Sodomites and

25. 26. & 27. It was but just, I say, for God to leave such people, both men and women, to commit things the most unnatural

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\* Ver. 25. [More than the Creator. Not *beside the Creator* (as some learned men imagine), but *παρα, above or more*.  
For

A. D. 57 Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature.

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them \* over to a reprobate mind, to do those things which are not convenient: †

ing temper, that must render them odious to God, by the habitual practice of the most abominable † vices ;

tural to their sex, and dishonourable to human nature, who, by worshipping the vilest creatures, had done such dishonour to their almighty and blessed Creator.

28. And when they had the means of truer and more just notions of God, they neglected and would make no improvement of them, it was but a righteous punishment for God to give them over to the perfect swing of a rash, injudicious, \* and unthinking temper, that must render them odious to God, by the habitual practice of the most abominable † vices ;

29. 30.

For this word, when set between two *nouns*, does, in the *New Testament*, denote a *comparison*. Thus Rom. xiv. 5. [One esteems one day, *παρα*, above another.] So Heb i. 9. [God hath anointed thee, *παρα*, above thy fellows:] And elsewhere.

\* Ver. 28. [*Εἰς ἀδόκιμον νῦν*, To a reprobate mind.] The word *ἀδόκιμος*, being capable of two senses, viz. either *rejected* or *disapproved*, or else that of *undiscerning* or *injudicious*, I have comprehended them both.

† Ibid. [*Τὰ μὴ κατὰ φύσιν*, Things which were not convenient.]—The meaning is, [Things no way agreeable to human nature,] as the following catalogues of vices plainly shows. I have therefore, I think, justly paraphrased it *most abominable vices*, taking our translation to be very dry, and short of expressing the spirit of the apostle in this phrase. This way of speaking is very common in the Old Testament. Thus, the use of a *false balance*, and *to have respect of persons*, are said to be *not good*. Prov. xx. 23 xxviii. 21. i. e. *exceedingly evil*. And the *sacrificing of children to Molech*, are said to be things *which God commanded not*, nor entered into his heart Jer vii. 31. xix. 5. i. e. which he *severely forbade*. See also Rev. iii. 2.

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents;

31 Without understanding, covenant breakers; without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, (that they which commit such things are worthy of death), not only do the same, but have pleasure in them that do them.

32. Yet all or some of these crimes, were the generality of Heathen people guilty of, while reason and nature, nay several of their own *laws* declared them such actions as deserved death, and consequently they ought to have concluded *GOD* must severely punish them; yet so desperately were they sunk in impiety, as not only to commit them themselves, but freely to communicate with, and even encourage others in the practice of them. *And this is abundantly sufficient to prove the Gentiles to be under the absolute want of CHRIST as a Saviour, by faith in whom alone they can be pardoned and redeemed.*

29. 30. & 31. Such as injustice, A. D. 57. uncleanness, treachery, covetousness, malice, envy, murder, contention, cheating, mischiefousness, whispering, defamation, hatred of God and goodness, abusiveness, haughtiness, flattery, invention, disobedience to parents, perfect unthoughtfulness, falsity to our words, oaths, and promises; want of natural affection, implacableness, and inhumanity.

## CHAP. II.

*The same impartial Justice of God that must needs subject the Gentile Sinners to divine Wrath and Punishment, must fall equally upon the Jews, while they are guilty of the same Vices. For a wicked Jew therefore to condemn them as incapable of the Gospel and Kingdom of the Messiah, is to cast himself by the same Argument. God's future and solemn Judgment will pass upon all Men, in proportion to the Light and Advantages they have enjoyed, improved, or neglected. Outward Privileges of Religion not the Thing that saves Men. Sins against a revealed Law; made the Jews more guilty than the Heathens were. Wherefore they also must rely upon the sole Mercies of CHRIST the Redeemer.*

A. D. 57. 1 **T**HEREFORE thou art inexcusable, O man, whosoever thou art that judgest : for wherein thou judgest another, thou condemnest thyself, for thou that judgest, dost the same things. as utterly incapable of the *gospel-covenant* and kingdom of the Messiah, you must condemn *yourselves* at the same time, because *you* are guilty of the same crimes.

2 But we are sure that the judgment of God is according to truth, against them which commit such things.

render *all sorts* of people without distinction, obnoxious to his just judgments.

1. **N**OW if it be thus true, that the wrath of God is justly due upon the heinous and wilful impieties of *all* mankind ; and the *Gentile* part of the world is so plain an example of it (chap. i.), it must needs follow, that if you Jews insult and condemn *them* upon this account,

2. You may indeed be thus severe in your thoughts of *their* condition, and partial to *yourselves* ; but certain it is, both from the *nature* and *will* of God, that such degrees of wickedness must

3. And

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness, and forbearance, \* and long suffering, not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.

6 Who will render to every man according to his deeds: inflict severe punishments, upon all people of every nation and profession whatever, in proportion to the knowledge they have had of his divine will.

7 To them, who by patient continuance in well doing, seek for glory, and honour and immortality; eternal life:

8 But

3. And how can you so much <sup>A. D. 57.</sup> as imagine, while you thus imperiously pass sentence upon *others* for transgressing the laws of *nature*, that you Jews can ever escape the divine vengeance for committing the same things against the *express law of* Moses?

4. Nay, is it not the highest affront to the divine mercy and patience toward you, that instead of improving it as the most winning engagement to your *own* repentance and reformation, you should only abuse it into an argument for insulting and despising the *rest of mankind*.

5. Certainly *your* obstinate refusal of the *gospel terms* of pardon and salvation, will be a dreadful aggravation of all your former crimes, in the day of God's final judgment.

6. Who will then, with an exact and impartial justice, bestow his bounteous rewards, and

7. He will bestow eternal glory and happiness upon all (whether Jews or Gentiles) who endeavour after it, by constantly adhering to the religion of JESUS CHRIST.

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8, & 9.

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\* Ver. 4. [Forbearance and long suffering.] Compare 2 Pet. iii. 15, 16. and see Dr. Mill's Prolegom. § 28.

A. D. 57. 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath,

9 Tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the Gentile \*.

20 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law, shall be judged by the law.

*ed will.* Those that transgressed against the mere light of *nature*, shall be judged and punished only by the laws of *nature*; whilst the Jews that sinned against the revealed law of Moses, shall receive a punishment proportionable to the abuse of such a greater *light*.

13 (For not the hearers of the law are just before God, but the doers of the law shall be justified)

8. & 9. And on the contrary, will inflict most exquisite and terrible punishments upon *all* that by wilful and obstinate prejudices of humour, lusts, or passions, refuse to believe and live up to it; upon wicked and unbelieving Jews, in proportion to *their* greater ingratitude in refusing the *first* offers of it \* made to them; and upon unbelieving Gentiles, in a just proportion to *theirs* also.

10. & 11. But glory, honour, and peace, shall then be the reward of all true disciples of Christ, of *whatever* nation: for God will make no distinctions on account of any *former* privileges or relations of people to him.

12. Nay, and God will not only, in that day, reward every one, as a *Christian believer*, indifferently, but will exercise perfect justice and mercy, even to heathens that never had any opportunity of knowing his *revealed*

will. Those that transgressed against the mere light of *nature*, shall be judged and punished only by the laws of *nature*; whilst the Jews that sinned against the revealed law of Moses, shall receive a punishment proportionable to the abuse of such a greater *light*.

13. For you are infinitely mistaken, if you think the bare external privilege of being under the covenant of Abraham, and profession of the *Jewish religion*,

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\* Ver. 9. [To the Jew first.] See Acts xiii. 46.

is enough to save you ; no, nothing but a life suitable to A: D. 57.  
the laws you are under, will do that.

14 For when the Gentiles which have not the law, do by nature the things contained in the law ; these having not the law, are a law unto themselves :

14. And you are as much in the wrong when you conclude, those good *heathens* can no way be justified and saved, because they have had no *written* and *positive* laws of God as you Jews have ; for if they perform the same moral and substantial duties, by their industrious use of the light of reason and *nature*, that a Jew does, by direction of the written law, they are so far a law unto themselves :

15 Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another :

15. That is, their own reason and consciences by which they honestly judge between what is good and evil, lawful and unlawful to be done, is the same moral rule to *them*, as the written law is to *you* ; and they shall be condemned or acquitted, according to the improvements they make of the plain dictates of it.

16 In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

16. This impartial distribution of divine justice, both to Jew and Gentile, I say, shall be made at the great and solemn day of *judgment* ; when JESUS CHRIST, appointed by God the Father to be the judge of the whole world, shall pass sentence upon all the secret, as well as open actions of all men (weighing the conditions, circumstances, and

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advan-

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\* Ver. 16. [When God shall judge the secrets of men, τὰ κρυπτά τῶν ἀνθρώπων.] The meaning of this phrase is, not that God is to judge the *secret* in opposition to the *open* actions of men, but is to judge of, and reward all men by their *inward moral* dispositions and qualifications, in contradistinction to their *external* and *formal* profession of religion ; agreeably to the 28th and 29th verses.

A. D. 57. advantages of every one), according to the gospel-doctrine that I have preached.

17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God:

18 And knowest his will, and approve the things that are more excellent, being instructed out of the law.

skilful in the most excellent points of religion\*, and perfect judges between things lawful and forbidden.

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness.

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that

17. & 18. Nor can your being Jews, exempt you from the just punishment due to your former wickedness, and present infidelity, any more than *theirs* will *them*. For pray consider, you are indeed Jews, and have the privilege of a *revealed law* of GOD; in this you exalt yourselves as a peculiar people brought up in the knowledge of the divine will,

19. & 20. The poor *heathens* you call the *blind* and the *ignorant*, *yourselves* you style *doctors* and *rabbies*. The *profelytes* that come over to be instructed in your religion, you call *babes* and *fools*, and *infants* in understanding; and *yourselves* *masters* and *teachers* of truth, as having a complete scheme of all divine duties and precepts.

21. & 22. Now what a shameful thing is it, that *you* who prescribe rules as absolutely necessary to others †, should openly break

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\* Ver. 18. [Τὰ διαφίκορτα.—The things that are most excellent.]—The word signifying either the most *sublime* points of religion, or else the *difference* between things lawful and forbidden. I have expressed both senses.

† Ver. 21. See Matth. xxiii. 3. 4. Agreeably to which passage, the apostle seems in these expressions, to aim particularly at the Scribes and Pharisees. But that the *Jewish* nation was now generally guilty of the same crimes that the



that preachest a man should not steal, dost thou steal?

22 Thou that sayest, a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourst thou God?

lations of its plainest punishments for it?

24 For the name of God is blasphemed among the Gentiles, through you, as it is written:

as was done formerly by David, 2 Sam. xii. 14. and by your forefathers in Ezek. xxxvi. 20, 23.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, if the uncircumcision keep the righteousness

break and violate them yourselves? That *you* should steal while you pronounce punishment due for stealing; declare adultery to be unlawful, and yet be yourselves adulterers; and pretend to abhor idolatry, and yet sacrilegiously rob God by a thousand other ways? A. D. 57.

23. Can you, do you think, thus openly discredit your profession, and dishonour GOD the Divine Author of it, and yet boast yourselves under the violations of its plainest duties, without the most terrible

24. For I must tell you plainly, The vices of the *Jewish* nation are now so scandalous, that you have brought the same contempt upon the *Mosaic* religion, as was done formerly by David, 2 Sam. xii. 14. and by your forefathers in Ezek. xxxvi. 20, 23.

25. It is a great blessing and advantage indeed, to be of the true *church* of GOD, if you live agreeably to the laws of it; but otherwise it is the same thing as if you had continued heathens still, and had never been *circumcised* at all.

26. Nay, an honest heathen that was never received into the *church* by *circumcision*, if he ful-

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the worst of heathens had been, the reader may see in Josephus of the Jewish Wars, Lib. VI. chap. xxvii. 26. and chap. xxxvii. and in Lib. V. chap. xxxiv. and elsewhere.

A D. 57. nefs of the law, shall not his uncircumcision be counted for circumcision?

ments in true virtue, as much as if he had been a member of the *Jewish* church.

27 And shall not uncircumcision which is by nature. if it fulfil the law, judge thee, who by the letter, and circumcision, dost transgress the law?

*revealed* law of GOD; and *his* acceptance of the religion of CHRIST shall doubly condemn *you* that stand out against your *own* Messiah.

28 For he is not a Jew, which is one outwardly, neither is that circumcision, which is outward in the flesh:

29 But he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

fills the moral duties of religion, to the best of his natural power, shall be accepted and proportionably rewarded for his improve-

27. And as much as you are apt to insult and exclude such an one from all divine favours and privileges of the *church* of God, he shall, by his careful performance of these natural duties, be an argument to aggravate *your* punishment, for transgressing the

28. & 29. For I tell you again, mere *circumcision* and outward profession, does not make any man a true Israelite and a son of Abraham. *He* only is truly such, who answers the design of his religion, by imitating and following the *faith* and *piety* of Abraham; and though all your boastings and applauses are spent upon the *name* and *form* of religion, it is *inward* principles and purity that God will commend, and eternally reward us for.

CHAP. III.

*The Jew or Jewish Christian, objects, That if the Gentiles are equally capable of the Benefits of Christ as themselves. the Covenant of Abraham and of Moses was of no Advantage at all to the Jewish Nation. The Apostle answers this, by showing the Advantage of a written and revealed Law to the Jews, above the mere Law of Nature to the Gentiles. But that now, by their notorious transgression of that revealed Law, the Jews had rendered themselves equally obnoxious to the Divine Wrath with the Gentiles; so that all were upon the level, and had all one and the same gracious Condition of CHRIST's Redemption, without any further Regard to the ceremonial Law, which was utterly unable to atone for such habitual Violations of the moral Laws of God.*

1 **WHAT** advantage then hath the Jew? or what profit is there of circumcision?

ved (chap. i. and ii.), the Jews \*, and you Jewish converts, will object and say, What advantage was it then to us to be ever Jews, or in covenant with God at all, if at last the Gentiles are as acceptable in their piety, and have as great a privilege in Christ the Messiah as we have?

2 Much every way: chiefly, because that unto

1. **BUT** now, if all, both Gen- A. D. 57.  
tiles and Jews, do lie under an equal necessity, and are equally capable of the gospel pardon and salvation (as I have proved

the Jews \*, and you Jewish converts, will object and say, What advantage was it then to us to be ever Jews, or in covenant with God at all, if at last the Gentiles are as acceptable in their piety, and have as great a privilege in Christ the Messiah as we have?

2. I answer, it was a great privilege to have the written law

\* [Jews and Jewish converts.]—The apostle's argument is equally applicable to the prejudices of both; nor is it easy to say, to which of them the discourse of these, and a considerable part of the following chapters, is particularly directed.

unto them were committed the oracles of God. law of God, and to be acquainted with those *ſcriptures*, which were not only more clear and expreſs in point of *duties*, than the bare laws of *nature*, but ſerved alſo to inſtruct and train you up to the *faith* and religion of Chriſt the Meſſiah.

3 For what if ſome did not believe? ſhall their unbelief make the faith of God without effect?

3. And though it is too true, the *Jewiſh* nation has been generally ungrateful under theſe happy advantages, and ſhow their ingratitude *now* to the laſt degree in rejecting their Saviour; yet God is ſtill pleaſed to ſtand to his promiſe made to Abraham, and the mercy and favour of theſe privileges is the ſame, or rather greater, for being conferred on ſo undeſerving a people.

4 God forbid: yea, let God be true, but every man a liar; as it is written, 'That thou mighteſt be juſtified in thy ſayings, and mighteſt overcome when thou art judged.'

5 But if our unrighteouſneſs commend the righteouſneſs of God, what ſhall we ſay? *Is* God un-

4. For whatever the perverſe behaviour, and baſe returns of mankind, may be under the diſpenſations of divine mercies or judgments, God is ſtill the ſame merciful and wiſe Governor, and according to that of *Pſalm li.* 4. *appears perfectly ſo in all his dealings with us.*

5. But perhaps you may urge me further (I put it now in the language of ſome contentious \* Jews), if the divine favour and mercy ſhows itſelf more abundant

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\* Ver. 5. [*Καὶ ἄνθρωπος λέγει.*—I ſpeak as a man]—That this expreſſion does not *always* ſignify to ſpeak as a bare natural creature would do (as the very learned and reverend Dr. Whitby thinks it does), I take to be clear from the uſe of it in this place, where the objection propoſed is evidently a *Jewiſh* one, as the alluſion made uſe of, chap. vi. 19. is to a *Roman uſage of ſlaves*. As therefore *καὶ ἄνθρωπος* ſignifies *human* in general; ſo *καὶ ἄνθρωπος λέγει*, is to ſpeak *ad hominem*, agreeably to the notions of the perſons one is arguing withal, and to argue from thoſe notions.

unrighteous, who taketh vengeance? (\* I speak as a man.)

we, why should God punish us for it? Does it not seem unjust to be so severe upon those very crimes that magnify and illustrate his goodness.

6 God forbid: for then how shall God judge the world?

just in punishing, he would be but ill qualified to be the Judge of all \* the world, because a just and wise judge must *punish* as well as *reward*.

7 For if the truth of God hath more abounded through my life unto his glory; why yet am I also judged as a sinner?

8 And not rather, as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come? whose damnation is just.

magnified the one by the other; yet the lustre set upon the *good*, is not owing to the *nature* of the *evil*, or the design of him that commits it, but to the generous temper of him that does the *good*. The *evil* is really aggravated, not lessened in its guilt and punishment upon this account; and so they will find it to their cost, who thus maliciously pervert my doctrine.

9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

dant and exalted, by giving such privileges, and punctually performing his promises to so ungrateful and perverse a nation as

6. God forbid any man should be thus perverse, as to draw so false and dangerous a conclusion!

For if God could be any way un-

7. & 8. You say, that when I allow the favours of God to any people, to be more gloriously set off by their ingratitude under them, I do as good as infer, *Ingratitude cannot justly be punished; that men may sin on, because the more they sin, the more illustrious is the mercy they sin against.* But this is a most malicious turn put upon my words. For though *good* done against *evil*, and *favours* against *ingratitude*, are indeed

9. To return then to the former objection. What difference is there between Jew and Gentile? Why, I say, there *has* been all along a considerable one in respect of the *written law*; but *now*

A. D. 57.

\* Gen. xviii. 25.

A D. 57. *now* under the *gospel*, as *all* are found to be sinners, either against the laws of *nature*, or against that of *Moses*, all stand in equal necessity of a *Redeemer*, are alike capable of his redemption, and there is no difference at all left.

10 As it is written,  
There is none righteous,  
no not one :

10. For it is too notorious, the Jews of this age do but too well deserve the descriptions given by the *Psalmist*, *Psalm*. xiv. for, excepting some few particular persons, it may be said of the generality, that *there is none that doeth good, no not one.*

11 There is none that understandeth,  
there is none that seeketh after God.

11. *There is none that understandeth (or considereth), there is none that seeketh after God.*

12 They are all gone out of the way,  
they are together become unprofitable,  
there is none that doeth good, no not one.

12. *They are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no not one.*

13 Their throat is an open sepulchre;  
with their tongues they have used deceit,  
the poison of asps is under their lips :

13. *Their throat is an open sepulchre (filthy in their language and conversation); with their tongues they have used deceit, the poison of asps is under their lips.*

14 Whose mouth is full of cursing and bitterness.

14. *Whose mouth is full of cursing and bitterness.*

15 Their feet are swift to shed blood.

15. *Their feet are swift (to carry them) to shed blood.*

16 Destruction and misery are in their ways :

16. *Destruction and misery are in their ways :*

17 And the way of peace have they not known.

17. *And the way of peace have they not known.*

18 There is no fear of God before their eyes.

18. *There is no fear of God before their eyes.*

19. I know

19 Now we know, that what things so ever the law saith, it saith to them who are \* under the law: † that every mouth may be stopped, and all the world may become guilty before God.

much more black in their nature, and fatal in their consequences upon the people that live under the light and benefit of *these writings*, if *they* be guilty of them; † which is enough to silence *you* for ever from your boastings and pretences of being in a better state than the Gentiles are now.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

made no other advantage, but to prove yourselves under perfect guilt and condemnation.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

of all the numerous precepts of that *law*, but upon terms more merciful; the same that your writings of the *Old Testament* † often spoke of and promised;

19. I know indeed that *you* <sup>A. D. 61.</sup> and your *doctors* \* take these expressions of the *Psalmist* to be meant of the *heathens*; but be that as it will, it is certain that whatever characters and black descriptions of vice and wickedness are given in any part of the *Old Testament*, must hold

20. You must not therefore expect to be justified by the *Jewish* law, a law that has laid you under a *peremptory* and plain curse, for your notorious breaches of its precepts, and of which you have

21. And happy is it for you<sup>c</sup> that God has now proposed to you, and all mankind, the offers of pardon and salvation under the *gospel*; not upon the rigorous terms of the observance of all the numerous precepts of that *law*, but upon terms more merciful; the same that your writings of the *Old Testament* † often spoke of and promised;

22. I

\* Ver. 19. See Dr. Lightfoot, Heb. & Talmud. Exerc. on the foregoing verses.

† Ibid [*ὥστε παντοίας φωνῶν*—So that every mouth is stopped.]

‡ Ver. 21. [Witnessed by the law and the prophets,] i. e. the Old Testament. Thus Abraham, Abel, Enoch, and Job, and all the patriarchs were saved by *faith*. Thus the prophets foretold the *just should live by faith*, in all their predictions of the times of the MESSIAH. See Isa. i. 16, 17. Jerem. xxxi. 31. See Heb. xi.

A. D. 57. 22 Even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace, through the redemption that is in Jesus Christ:

25 Whom God hath set forth to be a propitiation, through faith in his blood,\* to declare his righteousness for the remission of sins that are past, through the forbearance of God.

his divine Justice, Wisdom, Truth, and Mercy, as Governor of the world.

26 \* To declare I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

ungrateful a nation as the Jews, and in receiving all mankind to pardon and eternal happiness upon such gracious and merciful terms as that of *faith and obedience to Christ*.

22. I mean that of *faith in Christ the Messiah, and obedience to his moral and spiritual religion*, upon which all the world, Jew and Gentile, are to be accepted, by virtue of what *he* has done and suffered for them.

23. & 24. Because as *all* are in the same absolute want of a Redeemer, by their wilful transgressions, so God will apply the free mercies of his redemption, to *all* alike, that will accept and live up to the conditions of it.

25. And upon this sincere faith and obedience, must all mankind now apply to him for pardon and happiness, as the Jews were wont to do to the *mercy-seat* upon the day of *expiation*. And in this method of man's redemption, hath God displayed, in the most wonderful manner,

26. His divine *justice* and *wisdom* in requiring a satisfaction for the sins of men, and at the same time his *mercy* and *veracity*, both in giving the promise to Abraham, in fulfilling it to so

27. And

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\* Ver. 25, 26. [To declare his righteousness—*τὴν δικαιοσύνην αὐτοῦ*, his mercy and compassion.] So *δικαιῶ*, Matth. i. 19, is a merciful man.



27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

notions of mere legal privileges were true, you might value *yourself* and exclude *them*; but the *gospel* covenant has cut you short of all such pretences.

28 Therefore we conclude, that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God which shall justify the circumcision by faith, and uncircumcision through faith.

*yours*, by bringing you *all*, one day, under the gracious covenant and privileges of JESUS CHRIST the Messiah.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

27. And if this be now the A. D. 57.  
general and only condition offered to us *all*, what are all your insulting triumphs over the Gentile world come to? Indeed if *your*

privileges were true, you might value *yourself* and exclude *them*; but the *gospel* covenant has cut you short of all such pretences.

28. For it is clear from what I have said, that both *they* and *you* are to be pardoned and saved by the faith of the *gospel*, and that your *legal* observances can have no share in it:

29. & 30. And is it not *now* evident, That though God was pleased to permit the Gentile world to remain a long time in ignorance, without any *express* revelation of his will to them; yet he did not intend to leave them for *ever* destitute, or shut out of his church; but always designed to show himself *their* merciful God and Creator, as well as

31. Nor can you say, that this doctrine makes your law useless, or any way contradicts it; for it is confirmed by the design of the *law*, and is agreeable to the predictions of your own prophets.

## CHAP. IV.

*The Apostle goes on to show, That Justification, and the Favour of God, is not to be obtained by ceremonial performances, but by religious Faith: from the Instance of Abraham the Father of the Jewish Church. His Faith made him acceptable to God before ever he was circumcised. Therefore all that imitate his Faith, by believing in JESUS CHRIST, may be pardoned and saved without circumcision. This Faith alone makes Men his spiritual Children, according to the Promise. So that to say, mere legal Performances can save the Jews as his Posterity, is as much as to say, it was not his religious Faith that justified and saved him.*

A. D. 57. **I** **WHAT** shall we say then, that Abraham \* our father, as pertaining to the flesh, hath found? **1. THAT** by your notorious transgressions of the law then, the Jews as well as Gentiles are under the absolute want of the gospel pardon and redemption, I have proved (chap. ii. and iii.) and that the ceremonial observances of the *Mosaical* law, are not the thing that can justify and save you, I shall now further prove to you, from the undeniable instance of Abraham the father \* of our nation. I ask therefore, was *he* justified and rewarded by virtue of a mere *external privilege*, and the bare performance of *circumcision*?

**2** For if Abraham were justified by works, **2.** If he were indeed, he might have boasted and prided himself above

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\* Ver. 1. [*καὶ τὸ σὰρκα*, concerning the flesh.] Whether this phrase is to be joined to *πατὴρ* father, or to *ἐγενήσατο*, hath found, is not *absolutely* to be determined. And though the latter seems much the more natural construction, I have expressed them both. See chap. i. 3.

works, he hath *whereof* to glory, but not before God.

above all other people, as *you* now do. But it is plain, Abraham did not do so; as well knowing it was the free bounty of God rewarding his *moral* obedience, and not any *outward privilege*, or performance, that justified and saved him.

3 For what saith the scripture? • Abraham believed God and it was counted † unto him for righteousness.

3. But, look upon the scripture account of it, and that will make it plainer. It is there said † (Gen. xv. 6.) *That for an eminent act of faith, God was so highly pleased with him, that though, Abraham might have many failings and imperfections, he was accepted, as if he were perfectly and completely righteous.*

4 Now to him that worketh, is the reward not reckoned of grace, but of debt.

4. God, I say, out of perfect bounty, thus accepted him; for if Abraham † had done any thing that by its *own* virtue could have rendered him a perfectly good man, the acceptance and reward had been a just *debt*, and not a *favour* conferred on him.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

5. Whereas, on the contrary it is evident, God declared him righteous, pardoned and accepted, and then gave him the *covenant* and the *promise*, not as one that had absolutely deserved it by † any *performances*, or could claim it by any *privilege*, but as a *free* and *gracious* reward for his *faith* in *him*, who by the goodness and bountifulness of the divine nature, is always ready to pardon and accept all those who sincerely believe and obey him.

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6, 7,

\* Ver. 1. and 3. [Abraham.] See the same argument made use of in Galat. iii.

† Ver. 3. (Ελογισθη, It was counted unto him), plainly signifies, *the putting or adding to the balance of one's account, out of pure gift and favour.*

‡ Ver. 4. 5. (To him that worketh, and, to him that worketh not, τῷ ἐργαζομένῳ, καὶ τῷ μὴ ἐργαζομένῳ, viz τῷ Ἀβραάμ, as the connection of the apostle's discourse plainly requires,

A. D. 57. 6 Even as David  
 also describeth the  
 blessedness of the man  
 unto whom God im-  
 puteth righteousness  
 without works.

7 *Saying*, Blessed  
 are they whose ini-  
 quities are forgiven,  
 and whose sins are co-  
 vered.

8 Blessed is the man  
 to whom the Lord  
 will not impute sin.

9 *Cometh* this blef-  
 sedness then upon the  
 circumcision *only*, or  
 upon the uncircumci-  
 sion also? For we say,  
 that faith was reckon-  
 ed to Abraham for  
 righteousness.

10 How was it  
 then reckoned? when  
 he was in circumci-  
 sion, or in uncircumci-  
 sion? not in circum-  
 cision, but in uncir-  
 cumcision.

11 And he receiv-  
 ed the sign of circum-  
 cision, a seal of the  
 righteousness of the  
 faith, which *he had*  
*yet* being uncircum-  
 cised: that he might  
 be the father of all  
 them that believe,  
 though they be not  
 circumcised; that  
 righteousness might  
 be imputed unto them  
 also:  
 circumcision; it is plain,

6. 7. & 8. And this manner of  
 God's pardoning or justifying  
 men is the same that David  
 means (Psal. xxxii. 1. 2.) even  
 while your *law* was in force;  
 for you cannot understand those  
 words of *the man* that is justifi-  
 ed by virtue of his *own* complete  
 holiness (much less any external  
 privileges of the *law*) but of the  
*sincere man*, that is pardoned for  
 his past sins, by the *mercy* of  
 God upon the sincerity of his re-  
 pentance and *faith*.

9. & 10. Well then, it will be  
 an easy matter to know, whether  
 this great blessing of *pardon* and  
*acceptance with God*, were intend-  
 ed to be confined to the *Jewish*  
 church, and not extended to the  
*Gentile world*, purely because they  
 are *uncircumcised*. Look upon A-  
 braham's case again, was he ac-  
 cepted *before* he was circumcised,  
 or *after* it? *Before* it certainly.  
 (Gen. xvi. 6.)

11. And the external perform-  
 ance of *circumcising* himself and  
 his family, was so far from be-  
 ing any way the *cause* and *rea-  
 son* of his *justification*, that it  
 was nothing else but a *sign* and  
*pledge* that God gave him, to  
 show *him*, and to be a *memoran-  
 dum* to his *posterity*, how accept-  
 able his *faith* was, and how sure  
 he would be to reward it in him  
 and them that imitated it. And as  
 Abraham was justified *before* cir-  
 cumcision, that all people whatever that

follow his *faith*, may be saved *without* it. For as it was *A. D. 57.*  
*faith in God* that made him the father and pattern of true  
 believers, so whoever has that *faith*, though he be a Gen-  
 tile, is his true son \*.

12 And the father  
 of the circumcision to  
 them who are not of  
 the circumcision only,  
 but also walk in the  
 steps of that faith of  
 our father Abraham,  
 which *he had* being yet  
 uncircumcised.

13 For the pro-  
 mise that he should  
 be the heir of the  
 world, *was* not to A-  
 braham, or to his seed  
 through the law, but  
 through the righteous-  
 ness of faith.

14 For if they  
 which are of the law  
 be heirs, faith is made  
 void, and the promise  
 made of none effect.

12. And then he is the father  
 of the Jews, but a *spiritual fa-*  
*ther*, not to *all* the nation bare-  
 ly as his posterity by *circumcision*;  
 but to such Jews only as imitate  
 that *faith* of his that saved *him*,  
 before ever he was *circumcised* at  
 all.

13. & 14. For as it would be  
 most absurd for you to say, The  
 promise of Abraham's being *the*  
*father of all true believers*, was  
 given him by virtue of *circum-*  
*cision* † that was *after* it (much  
 less by your whole law † that  
 was given four hundred years af-  
 terward.) But you must make  
 it to have been the reward of  
 his *faith*; so to say, this promise  
 is entailed upon your *nation* his  
 natural posterity, merely as *circ-*  
*cumcised*, and as subjects of the *Mosaical law*, is to  
 make

Q 3

\* Ver. 11. Ἐἵς τὸ εἶναι ἄλλον πατέρα πάντων τῶν πισυνόντων—  
 So that he is the Father of *all* believers. In the same sense  
 of the phrase in chap. i. 20. and in ver. 16. of this chap-  
 ter,—where ἕς τὸ εἶναι ought to be rendered, *so that*.

† Ver. 13, 14. & 15. *The law*, may in these verses sig-  
 nify *circumcision*, as the *sacramental rite* that obliged them  
 to the whole law, or else the whole *law* itself. Certain it  
 is the apostle uses *this word* in sometimes a fuller, at other  
 times in a more limited signification; taking it in some pas-  
 sages for the *whole mass* of the *Jewish law*, in others for  
 only the *ceremonial part* of it, and in some for the whole *Old*  
*Testament writings*. I have distinguished them in my Para-  
 phrase, as the sense and connection requires, and refer the  
 reader to the particulars in the Index.

A. D. 57. make *his faith* signify nothing in the case, and the *promise* is to have no relation to it.

15 Because the law worketh wrath: for where no law is, *there* is no transgression.

15. And indeed you cannot have it by the *law*, which is a dispensation abounding with duties, and severe curses and penalties annexed to the breach of them: And as *you* have managed yourselves under it, in a wilful violation of its precepts, all the advantage that I see you have gained by it, is a load of *guilt*, it has laid you under; and had such a sinful people as *you* had no revelation of God's will at all, you had been much less obnoxious to the divine pleasure than you *now* are.

16 Therefore *it is* of faith, that it might \* be by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

16. It must therefore be had by the imitation of Abraham's *faith*. And surely God has now done much better for *you* and all the *world*, in making it so: it being a condition much more gracious \* and mild than the observance of your *law*; and the most perfect manner of fulfilling the promise made to him, by making it extend to *all* virtuous and faithful people, whether *circumcised* or not.

17 (As it is written. I have made thee a father of many nations) before him whom he believed, *even* God who quickeneth the dead, and calleth those things

17. (For in *that* sense only the scripture calls him, *The father of many nations*), and as such a *spiritual father and example* was he looked upon by that *God*† in whom he so fully believed, as to trust he could

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\* Ver. 16. "ἵνα κατὰ χάριν, so as to be a purely gracious dispensation: Or else thus, and so it (i. e. justification) is by grace, i. e. by the gospel religion.

† Ver. 17. [Before him in whom he believed.] The construction seems plainly to be this, [ὅς ἐστι πατὴρ πάντων κατ' ἐνέργειαν ἢ πίστει, &c.]—The father of us all (i. e. Jews and Gentiles) in God's esteem in whom he believed.]

things which be not, could quicken and revive the de- A. D. 57.  
 as though they were. cayed bodies of himself and Sa-  
 rah, though almost dead with age; and do things to  
 us the most unaccountable and seemingly impossible,  
 with as much certainty, as if they were already ef-  
 fected.

18 Who against hope believed in hope, that he might become the father of many nations: according to that which was spoken, So shall thy seed be.

*of all nations, and promised a seed as numerous as the stars of heaven.*

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb.

20 He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God.

21 And being fully persuaded, that what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

he was accepted of God as a truly righteous and faithful servant.

23 Now it was not written for his sake alone, that it was imputed to him.

24 But for us also, to whom it shall be imputed

18. For this was the excellency of his faith, that when by the course of *nature* he saw no possibility of his having any children; yet upon the divine promise he assured himself of a numerous offspring, for which he was called the *Father of all true believers*

19, 20. & 21. The divine *promise*, I say, made by the God of *nature*, made him justly lay aside all objections arising from *natural* impossibilities, and pay the utmost honour to his Creator, by a rational and full confidence in his infinite power, and absolute veracity.

22. For this admirable instance of *faith*, as the ground of all future obedience to the divine will,

23. & 24. Now this account of the faith and reward of this great man, was not left upon record merely to celebrate *his* name and character; but the blessings of it extend to us and all the

A.D. 57. imputed, if we believe on him that raised up Jesus our Lord from the dead ; world, who are to be pardoned and justified by faith in JESUS CHRIST, as *he* was by his faith in God who raised up Jesus from the dead.

25 Who was delivered for our offences, and was raised again for our justification. 25. Even Jesus the Messiah, who by his *death* and sufferings has obtained pardon for our sins, and by his *resurrection* has given us a pledge of *our* future resurrection to immortal life, upon our faith and obedience to his *gospel*.

## CHAP. V.

*Having proved, That Faith in GOD was the Thing that justified Abraham, and that Faith in Jesus Christ, and embracing his Religion must now, by the same Reason, justify every true Christian ; he proceeds to show, That this gracious and Merciful Condition of Salvation is offered to the Gentiles as well as Jews. Christ's Death redeemed all Sinners, therefore all have eternal Life in him. The Analogy between Adam and CHRIST. The Merits of the one must be as extensive to save, as the sin of the other was to condemn. Nay, they are intrinsically more available to it. CHRIST therefore is the Redeemer of the Gentiles, or else all Analogy is lost between the first and second Adam.*

1 **T**HEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ. 1. **F**ROM what I have said in the foregoing chapters, it evidently appears, that *faith* in CHRIST, and obedience to his religion, is sufficient to obtain pardon and reconciliation to God, both to Jew and Gentile, without the law of Moses.

2 By whom also we have access by faith 2. By this religion of Christ, I say, do all true believers attain the



faith into this grace the happy favour of being the A. D. 57.  
 \* wherein we stand, *people of God*. This we stand \*  
 and rejoice in hope of, firmly to; and as you *Jewish*  
 the glory of God. *zealots* are wont to boast your-  
 selves against the Gentiles, upon account of your *law*;  
 all true Christians do with much better reason, rejoice  
 and triumph over you, in a full assurance of eternal life  
 and happiness.

3 And not only so, 3. And so lively and effectual  
 but we glory in tribu- is this persuasion in us †, That  
 lations also, knowing it makes us bear up under all  
 that tribulation work- hardships and sufferings for the  
 eth patience. sake of our religion, with per-  
 fect joy and satisfaction: Being inured and wrought  
 up by those sufferings into that most excellent virtue of  
*patience*.

4 And patience † 4. This patience gives us a  
 experience, and expe- continual sense and experience  
 rience hope. both of our † *own* sincerity to-  
 wards God, and of *his* power and protection over us,  
 for whose cause we suffer. And this fills us again with  
 the most comfortable assurance of our future recompence  
 and reward.

5 And hope mak- 5. An assurance that cannot  
 eth not ashamed, be- fail us at *last*, and so will not suf-  
 cause the love of God fer our courage to fail *now*, being  
 is shed abroad in our still more confirmed and actuated  
 hearts by the Holy by the gifts of the Holy Ghost be-  
 Ghost, which is giv- stowed upon Gentile as well as  
 en unto us. *Jewish* believers, as a topic of  
 divine love, and a pledge of our future happiness ||.

6. A

\* Ver. 2. [Wherein we stand, ἐν ᾗ ἵστανκαμεν—Wherein we continue firm and stedfast]—So we rightly translate the word, Gal. v. 1.

† Ver. 3. & 4. The apostle speaks in the *plural* number, as joining *himself* with the *Gentile converts*, whose cause he is still pleading in this chapter. See chap. vii. ix.

‡ Ver. 4. [And patience experience, or ἡ δι' ὑπομονῆς δοκιμή, Patient suffering gives full proof of us.

|| Ver. 5. See Ephes. i. 13. and iv. 30. Gal. iii. 14.

A. D. 57. 6 For when we  
 were yet without  
 strength, in due time  
 Christ died for the  
 ungodly.

by his death for our sins, at the *time* foretold by the *prophets*.

7 For scarcely for  
 a righteous man will  
 one die: yet perad-  
 venture for a good  
 man some would even  
 † *Δικαίῳ*. dare to die.

† *Ἀγαθῷ*. indeed, that makes one free to suffer death for him.

8 But God com-  
 mendeth his love to-  
 wards us; in that  
 while we were yet  
 sinners Christ died for  
 us.

9 Much more then,  
 being now justified by  
 his blood, we shall  
 be saved from wrath  
 through him.

as Jews, without the

10 For if when  
 we were enemies, we  
 were reconciled to  
 God

6. A divine instance of love  
 indeed! That, when we Gentiles,  
 of all mankind, were sunk in ig-  
 norance and irreligion, the *Son of*  
*God* should come to save *us* also

7. How rare and hard is it to  
 find a man that will venture his  
 own life to save a neighbour's,  
 though never so *honest* \* and *good*  
 a person? No, it must be a ge-  
 neral *friend* † and † *benefactor*

8. How surpassing then must  
 this love of *God* in *Christ* be, who  
 so freely died for us, not as *good*  
*men*, much less as *benefactors* to  
*him*, but as *rebels* and *enemies*, to  
 reconcile us again to GOD.

9. What a strong argument  
 therefore is this for us to conclude,  
 That the infinite mercies of such  
 a death must be sufficient to save  
 and justify both Gentiles † as well  
 as Jews, without the *Mosaic* performances?

10. And certainly if the death  
 of Christ is then a sufficient a-  
 tonement for the sins of *all* the  
 world,

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\* Ver. 7. & 8. My paraphrase on these two verses, is but  
 a very little addition to the text, but sufficient to give the  
 spirit of the apostle's argument, which is almost wholly lost  
 in our translation, and not mended in any other version I  
 have seen. They make no distinction between *δικαίῳ* and  
*ἀγαθῷ*, in which the conclusion in the 8th verse wholly lies.

† Ver. 9. [We shall be saved], i. e. Gentiles as well as  
 Jews. For that is the scope and connection of the apostle's  
 argument, from the 6th to the 12th verse.

God by the death of his Son: much more being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God, thro' our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

must extend to the *whole* world, or else you destroy all the analogy \* between them.

13 For until † the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's trans-

world, his resurrection and ascension into heaven, is enough to give *all* his true disciples of *all nations*, a full assurance of eternal life and happiness. A. D. 57.

11. Certainly the *Gentile* Christians may not only hope for it as well as *you*, but rejoice and triumph in a full assurance in that *Lord* and *Saviour*, who has thus redeemed them.

12. You *Jewish* zealots yourselves allow, That by the sin of one man (Adam) the *whole* world after him bore the effects of that sin, by becoming subject to *death*; and by consequence, the redemption of Christ the *second* Adam

13. & 14. It is not the breach of the *Jewish* law that alone deserved *death*, or first brought it into the world; for all mankind, from Adam down to Moses, died by the *first* transgression, though they had no express law as he *had*, against the sin committed by *him*; and so could not be said to be formally and properly guilty

\* Ver. 12.  
See ver. 14.

† Ver. 13. [*ἄχρι γὰρ νόμου*. For both before and after the law, sin was in the world.] So this particle *ἄχρι* (answering to the Hebrew *ῥַח*) signifies here, and in many other places; as in like manner doth *ἕως*, Acts iii. 21. Till the time of the restitution of all things. And in 1 Tim. iv. 13. Till [I come.] And, Acts xxiii. 1. [I have lived in all good conscience *until* this day. And, 1 Cor. xv. 25. [He must reign *till* he hath put all things under his feet.] And elsewhere. See Noldius's Concord. Heb. Partic. page 664.

A. D. 57. transgression, who is  
 the figure of him that  
 was to come.

ty of *his* sinful act. Yet they  
 were *all* subject to *death*, as the  
 natural *consequence* of that first sin.

Now, you allow the *first* Adam  
 to be a type and resemblance of Christ the *second* Adam.  
 And so far it is true, that by the *one* came sin and *death*,  
 and by the *other* came obedience and *redemption*. But  
 pray, where is the proportion and agreement between  
 the *sin* of the one, and the *redemption* of the other, if  
 you say *all* mankind, Jews and Gentiles were involved  
 in the effect of the sin of Adam, and but only *yourselves*  
 to have a right to the *redemption* of Christ?

15 But not as the  
 offence, so also is the  
 free gift. For if thro'  
 the offence of one ma-  
 ny \* be dead, much  
 more the grace of  
 God, and the gift by  
 grace, *which is* by one  
 man, Jesus Christ,  
 hath abounded unto  
 many \*.

15. Whereas on the contrary,  
 it is plain, that the free and gra-  
 cious redemption of Christ, is so  
 far from being inferior and nar-  
 rower in its effects upon man-  
 kind, than the sin of Adam; that  
 it is in itself more available to re-  
 duce the *whole* world to *life*, than  
*his sin* was to condemn it to  
 death.

16 And not as it  
 was by one that sin-  
 ned, *so* is the gift; for  
 the † judgment was  
 by one to condemna-  
 tion, but the free gift  
 is of many offences un-  
 to justification.

16. As you may see by this,  
 That these merits of Christ do  
 not only suffice to deliver all men  
 from the *final* effect of his trans-  
 gression, viz. *death*, but also to  
 the pardon of all their *own actual*  
 transgressions, upon true faith and  
 repentance.

17 For if by one  
 man's offence, death  
 reigned

17. So that if *one* transgression  
 in indulging a *pleasure* was enough  
 for

\* Ver. 15. [οἱ πολλοί—τὰς πολλὰς—The many, i. e. all  
 men,] the same with πάντας ἀνθρώπους, ver. 12.

† Ver. 16. [The judgment unto condemnation, or κρίμα  
 εἰς κατάκριμα. The crime or offence which brought con-  
 demnation.] Agreeably to ver. 15. and 18, where the *of-  
 fence* and the *condemnation* are relative to each other. See  
 the learned Mr. Mede's Works, Fol. page 911.

reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.

for the death of *all* mankind, *A. D. 57.* surely *one* such meritorious act of *suffering*, as that of Christ's death was, must be much more available for the life and salvation of us *all*, without any performances of your *law*.

18 Therefore as by the offence of one, *judgment came* upon all men to condemnation: even so by the righteousness of one, *the free gift came* upon all men unto justification of life.

19 For as by one mans disobedience many were made sinners: so by the obedience of one, shall many be made righteous.

18. & 19. Therefore unless you grant, that the Messiah by his obedience to God the Father, in living and dying for us, both can and will *redeem all nations* alike that believe in and obey him; you cannot with any consistency, even in your own notions, imagine the sin of Adam could be the cause of the *death* of them all.

20 Moreover, the law entered, that the offence might abound: but where sin abounded, grace did much more abound.

20. You think the *Mosaic law* necessary to this *redemption* from sin and death. But as I said (chap. iv. 15.) though you had indeed such a *law* given peculiarly to yourselves, yet the only use you have made of it, by your notorious transgressions of its precepts, has been to sink you \* deeper in guilt and condemnation, than you would have been without it. And therefore the mercy of Christ's redemption is still greater and more valuable to you Jews, in that, beside the common effect of Adam's sin, you have so many *personal* transgressions of your own to be delivered from.

21 That as sin had reigned unto death, even so might grace reign

21. Which ought to make *you* particularly thankful that as sin and death has, as it were, perfectly

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\* Ver. 20. [Ἦν πλεονάζειν ἡ ἁμαρτία. The law entered in, so as that yet sin abounded,] i. e. The guilt of sin by their wilful violation of it.

**A. D. 57.** reign through righteousness unto eternal life, by Jesus Christ our Lord.

fectly mastered you, the free grace of Christ's redemption has now triumphed over *them* and saved *you*.

## CHAP. VI.

*The notorious Sins both of Jew and Gentile, serve to illustrate and magnify the free Mercies of Christ's Redemption. Yet this is no encouragement for Men to go on in Sin, as some ignorant or malicious Jews pretended to infer from the Apostles's Discourse. (See chap iii. from 3 to 9.) The very Nature and Design of the Christian Religion, is to mortify all vicious Principles, and to reduce us to moral Holiness and Purity. Our Baptism shows us this Obligation. An Exhortation to Christian Virtue and Purity from the Effects and Consequences of Sin and Virtue, illustrated by a Metaphor taken from Romish Freedom and Slavery.*

**1** **WHAT** shall we say then?

shall we continue in sin that grace may abound?

mercy in our *redemption*. And I took notice (chap. iii. 7, 8.) what an absurd and dangerous consequence some of you were apt to draw from such expressions, as if I gave men encouragement to *sin on*. But I shall now more fully clear myself of such an unjust imputation.

**2** God forbid: how shall we that are dead to sin, live any longer therein?

**1** I Said indeed (chap. v. 20.) that the deplorable state of wilful sin, that *all* men, but especially the Jews, lie under, has served to illustrate the divine

mercy in our *redemption*. And I took notice (chap. iii. 7, 8.) what an absurd and dangerous consequence some of you were apt to draw from such expressions, as if I gave men encouragement to *sin on*. But I shall now more fully clear myself of such an unjust imputation.

**2.** I say then, That such a supposition would destroy the very main end and design of the *Christian religion*, which is to kill and destroy all vicious *habits* in us.

**1**

**2** And

3 Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?

4 Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newness of life.

5 For if we have been planted together in the *likeness* of his death: we shall be also in the *likeness* of his resurrection.

6 Knowing this, that our old man is crucified with him, that the body of sin might

3. And you cannot be ignorant, That our Christian baptism <sup>A. D. 57.</sup> is intended to resemble the death, burial and resurrection of Jesus Christ, and is a significant ceremony to express our belief of them.

4. For our being covered with *water*, signifies our being dead and buried as it were to all sinful courses, as Christ died and was buried in the *earth*. And our ascending again out of the *water* represents the great obligation we are under of rising from those evil courses, to a new and virtuous conversation, answerable to his resurrection, and ascension to the glory of God the Father.

5. For it would signify nothing for us to resemble his *death*, by being plunged in *water*, if we do not take \* care to answer his *resurrection* by a new and religious course of *obedience*.

6. & 7. It being plainly the only thing meant by our *baptism*, That all our former habits of sin should be in a manner killed and crucified,

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\* Ver. 5.—[We *shall* be planted together.]—Though the verb *συνταφίσκω* here, and *συνζωοποιέω*, We shall live with him, in ver. 8. be in the *future tense*, yet they seem to me to intend the *obligation* to a pious life here, not the *certainty* of the *future life hereafter*, though the one indeed is a consequent of the other. It should therefore be rendered, *We ought to be planted together*, and we *ought* to live with (or like) him. In the same sense I take *ἡ κοινὴ ζωὴ* in ver. 14. Sin *shall* not, i. e. *ought* not to have dominion over you. Whoever compares them with verses 11, 12, 13. and considers the scope of the apostle's argument, viz. *That Christianity does not encourage to sin; but oblige to holiness*, will perhaps think the same.

A. D. 57. might be destroyed,   
 that henceforth we   
 should not serve sin.

7 For he that is   
 dead is freed from sin.

8 Now if we be   
 dead with Christ, we   
 believe that we shall   
 also live with him.   
 sensible \* of our obligation to live an holy life in conformity to his *resurrection*.

9 Knowing that   
 Christ being raised   
 from the dead, dieth   
 no more, death hath   
 no more dominion over him.

18 For in that he   
 died, he died unto sin   
 † once: but in that   
 he liveth, he liveth   
 unto God.

11 Likewise reckon   
 ye also yourselves to   
 be dead indeed unto sin: but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield   
 ye your members as   
 instruments of unrighteousness unto sin: but   
 yield

crucified, and we freed from all slavish obedience to them; thus *dying to sin*, signifies our *freedom* from it, as *slaves* are freed from their *masters*.

8. Nor would this *dying* with him in *baptism* be any thing but a *mere figure*, and a lifeless comparison, if we be not thoroughly

9. 10. & 11. And duly consider, That as Christ by *once* † *dying* has redeemed us from all our past sins, and is risen again to an endless and immortal life with God the Father; so *we* his disciples by being *once* baptized into his religion, are for ever after engaged to renounce all practices of sin, and to live to the service and honour of God, through JESUS CHRIST our Lord.

12. Let it be therefore your utmost endeavour to answer the design of your *Christianity*, by suppressing all vicious habits, from ruling and reigning in your mortal bodies any longer.

13. And suffer not the members of them to be any longer the instruments of ungoverned passions and immoderate inclinations,   
 but

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\* Ver. 8. See ver. 5. the note.

† Ver. 10. [He died unto sin, *Τῇ ἁμαρτίᾳ*, for, or upon account of sin. Ibid. Unto sin once, *ἐφ' ἁπλᾶς*, once for all.



yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?

if Christ, your reward is then no less than pardon and eternal *salvation*.

17 But God be thanked, that ye were the servants of sin: but ye have obeyed from the heart that form of doctrine, which was delivered you.

18 Being  
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but of righteous and holy dispositions, as become those who are risen as it were from the dead, *on purpose* to live to the service and honour of God. A. D. 57.

14. This ought by all means to be your chief care; and if it be not your own fault, you may and ought *now* to do it, for you are delivered from the curse of the *law* due to your former vices, and are taken into the grace and mercy of the *gospel-covenant*.

15. And I have sufficiently shown you already, That the mercies of God in thus pardoning the greatest sinners, are so far from being an encouragement to

future practices of sin, under pretence of exalting the divine mercy, that they are the strongest engagement against them, according to the whole tenor of the *Christian religion*.

16. Remember also, there is no dividing and halving your services between God and Satan; whoever you let yourselves to, his *slaves* you must entirely be, like men sold to *bondage*, or taken in *war*. If *sin* be your master, your pay is nothing but *death* and misery;

17. & 18. And blessed be God! That whereas you were *all*, both Jews and Gentiles, once under the slavery of sin, and liable to the fatal consequences of it; by now embracing the *christian doctrine*, you are freed from it, and are both

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A. D. 57. 18 Being then made  
free from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and iniquity, even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 For as when ye were the servants of sin, ye were free from righteousness. it be expected † you could serve two such contrary principles at the same time) so by parity of reason, now *righteousness* is your *master*, you ought to pay no service at all to *sin* and *vice*.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of

both obliged and enabled to live so righteously and virtuously as will qualify you for eternal life and happiness.

19. I have *thus represented* the case to you by a comparison of *slaves* and *masters*, things very well known \* by you Romans, and I made choice of this metaphor, the more easily to make you sensible of it, who are yet but little skilled in the notions of Christianity. And the sum of what I intend by it is this, That as in your unregenerate state, both Jew and Gentile were the *slaves*

of sin and death; so now under the *gospel-religion* you are bound to a *new master*, obliged to such a course of piety and virtue, as cannot fail to justify and save you.

20. For as when you were the vassals of *sin*, you paid no † obedience to the laws of virtue and true religion (nor indeed could

it be expected † you could serve two such contrary principles at the same time) so by parity of reason, now *righteousness* is your *master*, you ought to pay no service at all to *sin* and *vice*.

21. And which of the two it is most your *interest* as well as *duty* to serve, you may soon judge by the effects and fruits of both

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\* Ver. 19. [κατὰ ἀνθρώπων ὁμοίαν—I speak after the manner of men.]—See chap. iii. 5. the note there.

† Ver. 20. [Free from righteousness,] not so as to remain under no *obligations* to it, but so estranged from it by contrary habits, that it was not likely they should perform it. Whereas, being *free from sin* in the 18th verse, signifies such a manumission from it as implies an *obligation* never to serve it more.

of those things is death.

both. What were the effects of your former vicious courses but shame and death; had you not repented and forsaken them. A. D. 57.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

22 Whereas by being now sincere Christians, and the true servants of God, you attain to such a life of obedience and virtue, as will and must end in the enjoyment of everlasting happiness and salvation.

23 For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

23. Only there is this difference between the consequence of one and the other, That death and misery is the *natural, proper, and deserved* recompence for a life of sin; but eternal life, and the happiness of heaven, is a *free and unmerited gift* of God, bestowed on all faithful Christians for the sake of Jesus Christ our Lord.

## CHAP. VII.

*The Jewish Christians also proved to be under no Obligation to the Ceremonial Law, by an Instance taken from the Law of Marriage. Then to convince them both of the absolute Necessity, and the great happiness of relying wholly upon the Gospel Religion, for the Pardon of Sin and eternal Salvation, and the better to ingratiate his Argument to them; he supposes himself a Jew, under the same Condition, of habitual Sin and Guilt, he had shewn them all to be in, chapters ii. and iii. And by thus personating the habitual Transgressor of the moral Laws of God, shows the Mosiacal Law utterly unable, either to cure the Habits, or atone for the Guilt of his Sin. That Revealed Law is indeed a good Rule of Life, the very habitual Sinners acknowledge it*

A. D. 57.

*as such, while they transgress it, not without struggles and Reluctances of Conscience. But in such a State of habitual Sin, the Moral Law serves only as an Occasion to show them their deeper Guilt, and to aggravate their Condemnation, while the Ceremonial Law has no virtue in its Performances to free them from it. The Merits of CHRIST therefore, and his Religion, is the thing that must pardon and save them.*

I KNOW ye not brethren (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to her husband so long as he liveth: but if the husband be \* dead, she is loosed from the law of her husband.

3 So then, if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another.

4 Wherefore, my brethren, ye also are become dead to the law

1. & 2. HAVING proved in the foregoing chapters, that the *Gentile* Christians are under no obligation to *circumcision* and the *Jewish* \* law, I now apply myself to the *Jewish* Christians, and shall show them also to be no longer bound to the *ceremonial* \* parts of it. Which I shall do by a comparison taken from the very law you are so well acquainted with. The law of *marriage*, you know, obliges the *wife* for no longer than her *husband's* life\*.

3. For though to leave her husband, and marry another man while he is alive, would be a plain act of *adultery*, yet as soon as he is dead, she is free to marry whom she pleases.

4. Now this is exactly *your* case in *your Christian state*; the *ceremonial law*, to which God  
at

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\* Ver. 1 & 2. See the same argument of the apostle handled from another similitude to the same purpose, in Galat. iv. 1, &c.

law by the body of Christ that you should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. at first joined you, is now dead to *you* \*, and you to *it*; and therefore for *you* to be now perfectly joined to Christ and his religion; and to observe only those moral and spiritual duties, whereby you imitate that pure and heavenly life of his, can be no more thought an *apostasy* from God, than it would be *adultery* in a woman to marry after her husband's death. A. D. 57.

5 For when we were in the flesh, the † motions of sins which were by the law, did work in our members to bring forth fruit unto death.

5. You are now, I say, to live a *spiritual* life, which you could never attain to under the habitual transgressions of a *law* †, that has laid you under an inevitable *curse* for those breaches. Those habits of † sin still prevailed over you, and the certainty of the death due to them, increased along with them.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

6. But now your *Christian religion* has freed you both from the *duties* and the *curse*s annexed to your breach of them; and you are bound only to such spiritual and *moral* duties as do exceed those external and *ceremonial* performances as much as the substance does the mere shadow.

7 What shall we say then? Is the law sin? God forbid. Nay, I

7. I said indeed (ver. 5.) That the revealed law of Moses has only served to make you more guilty,  
R 3

\* Ver. 4. [Ἐθανόθητε τὸ νόμῳ—Ye are dead to the law, —Interpreters need not dispute, whether the meaning should be here, [The law is dead to you,] the 7th verse plainly showing the apostle uses the senses of it promiscuously.

† Ver. 5. [τὰ διὰ τοῦ νόμου. The motions or (habitual) passions of sin that remained on us under the law, or during the state of the law, as Mr Locke well renders it.] See chap. iv. 11. where δι' ἀνομιίας is taken in the same sense.

A. D. 57. I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet.

guilty, and bring you under a greater necessity of Christ as a Redeemer. But do not mistake me, as if I meant the *law* were sinful or tended in its own nature to carry men to sin. God forbid! I only say, a *transgression* of a *revealed* law is a deeper transgression than one against a *natural* law. And so the *law* may, in some sense, be said to be an *occasion* of aggravating your guilt, but it is only from *your transgression* of it. As for instance; no man lies under so much guilt from the sin of *covetousness*, as he that has an *express* law of God that forbids *him* to *covet*.

8 But sin taking occasion by the commandment, wrought in me \* all manner of concupiscence. For without the law sin was dead.

8. And so, I say, all the advantage an *habitual sinner* against a *revealed* law has, is to see and know himself more \* guilty and obnoxious to the divine displeasure; than others who have the benefit of no such *law*.

9 For I was alive without the law once but when the commandment came, sin revived, and I died.

9. Thus, if you † and I, instead of being Jews, had been born and continued Gentiles, we had had so much less guilt by the breach of the divine *law*, over what

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\* Ver 8. [Wrought all manner of evil in men. *καταργήσατο τὴν ἐπιθυμίαν*. wrought up my inordinate desire into a great degree of guilt.] As the word *ἀμαρτία* sin is often used to signify a *sacrifice* for sin; so if *that* and *ἐπιθυμία*, here be understood of the *guilt* of the action, not the *actions themselves*; it will make the apostle's argument much clearer. It being very easy to conceive a revealed law to increase the *guilt of transgressors*; but how it should be an *incitement* to sin, is somewhat hard.

† Ver. 9. [*ἔζη οὐκ ἔσθην*. I was alive] Here again, the apostle puts the argument upon *himself* alone as a *Jewish Christian*, as he did in chap. v. as a *Gentile* one; the better to insinuate himself into the affections, and gain the attention of both the contending parties.

what we *now* have; that, in comparison, we might have been said to be in a state of *life*; but by living under the plain expresses of a *revealed law*, our transgressions show us to be in a perfect state of *death* and condemnation. A. D. 57.

10 And the commandment which *was* ordained to life, I found to be unto death.

11 For sin taking occasion by the commandment, deceived me, and by it slew me.

12 Wherefore the law is holy; and the commandment holy, and just, and good.

13 Was then that which was good, made death unto me? God forbid. But \* sin that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

10. & 11. And thus you must understand me, that our wilful disobedience to the Mosaical law, make it as it were the cause and occasion of drawing us into condemnation; though the natural intent of the law was to bring us to obedience and happiness. We have made that which was a good rule of life, to fail of its end, and turn upon us as a means of death.

12. & 13. So that the nature and design of the law is exceedingly wise and excellent; and especially the moral parts of it, just, and pure, and good. And it would be very unjust in you to make me say, this good law was designed for our mischief; when all I affirm is, that our violations of it only have made it hurtful to us; and that the purity of its precepts, shows the high aggravations of their guilt that disobey it.

14. We must not, we cannot but allow the law of Moses (the moral laws particularly,) to be a good rule of mens lives and

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\* Ver. 13. [*ἵνα φανερωθῇ ἡ ἁμαρτία καὶ ὁ νόμος ὡς ἁμαρτία*—So that sin appears exceeding sinful.] This is the construction of *ἵνα* that takes off all imputation from the law, and lays it upon their transgressions, as the whole scope of the apostle's reasoning shows; and which will justify my paraphrase of this chapter. See chap. iv. 11. and ver. 20.

4. D. 57. practices : all the fault of its being a *cause of death*, lies  
 in our habitual *disobedience* to it.

15 For that which I do, I allow not: for what I would, that do I not; but what I hate, that I do.

16 If then I do that which I would not, I consent unto the law, that it is good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know, that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but *how* to perform that which is good, I find not.

19 For the good that I would, I do not; but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that when I would do good, evil is present with me.

22 For I delight in the law of God, after

15. & 16. Nay, it is plain we confess the goodness of the *moral law* even while we transgress it; since every open transgression is done against our conscience and knowledge of the *rule*, and very often with great reluctance and regret.

17. So that, it is not a man's settled *judgment*, or ill *opinion* of the *law*, but his own irregular and exorbitant *passions* that cause him to violate it.

18. & 19. And while these un-governed *passions* have the sway over us, it is not expected we should perform what is good, but run into open transgressions, though it be against even the convictions and reluctances of conscience, and in contradiction to all our more sober thoughts and reflections.

20. So that as I said (ver. 17.) This does not bespeak a man to *disapprove* of the divine *law*, but that he is carried against it, only by unmastered *appetites* and *passions*.

21, 22. & 23. The habitual course whereof makes vice and sin become as it were a *law*, and a second *nature* to us forcing us in a manner to act against the dictates of our own reason, and  
 to



ter the inward man.

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.

24 O wretched man that I am, who shall deliver me from the body of this death?

24. Having thus therefore by *willful transgressions* reduced ourselves to these *habits*, and \* laid ourselves under the curses annexed to them; what method is there left for our pardon and redemption from them? Certainly the *external* performances, the *typical* and *cerual* sacrifices of the *Jewish* law, can have no virtue to purge the conscience, and bring us to true righteousness.

25 I thank † God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God: but with the flesh the law of sin.

25 But the merits of Christ's death and our embracing his religion will effectually † do it; for which mercy God be for ever praised! You see then, by the whole tenor of my discourse, I cast no disparagement upon your *law*; allowing every man must needs approve of the *moral* rules of it. It is to your *violations* of them that I ascribe your sad condition of sin and death; in order to show you the absolute necessity of relying wholly upon the faith and obedience of the *gospel* for your justification. ‡

\* See chap. ii. and chap. iii. x. &c.

† See the reading of some of the best MSS. and versions in Dr. Mills.

‡ Note, It having been much disputed by commentators, *who*, and what sort of *person* it is that St. Paul here represents, from the 7th verse to the end of this chapter; and it having appeared to me very plain, that the apostle's whole argument required us to understand it of no other, but that of an *unconverted Jew*; it is now a matter of great satisfaction to me, to find my interpretation of this chapter confirmed with great strength and clearness, by the learned Dr. Clark, Sermon on ver. 7. of this chap. in Vol. VIII. Sermon. IX.

## C H A P. VIII.

*The Ceremonial Law, being proved insufficient to cure the Habits, or to atone for the Guilt of Sins against the Moral Law; the Christian Religion is here shown fully able to do both: The Merits of Christ's Death being a sufficient Satisfaction for past Offences; and the spiritual Nature of his Laws, with the Assistance of the Divine Spirit enabling us to attain such Habits of righteous Living, as will qualify us for, and assure us of a Resurrection to eternal Life and Happiness. This spiritual Life the great Obligation, and only Mark and Character of a true Christian. It will entitle the Gentile as well as Jewish Converts to the future Glory and Happiness of God's true Church and Children. God did not leave the Gentile World destitute of all Hopes of the future Happiness which all Mankind naturally desire and wish for. That the Gentile Believers shall enjoy it, proceed from Christ's dying and interceding for them, from their being called into the Christian Faith, and suffering for the sake of it; which if they persevere in, nothing can ever deprive them of its happy Fruits, and final Blessings. [See the note on ver. 31.]*

**A. D. 57. I** THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.

2 For the law of the spirit of life in Christ Jesus, hath made me free from the

1. **T**HE ceremonial law then being dead to the Jews; and the Gentiles being not originally obliged to it at all; it must follow, that all Christian converts are to be justified and saved by embracing the gospel religion, that by the spiritual nature of its laws brings them to that heavenly course of life, which the external and carnal ordinances of the law could never do.

2. The Jewish converts, I say, ought by all means to rely upon it; because the merits of Christ's death have freed them of the guilt

the law of sin and death. A. D. 57.  
 guilt of this wilful transgression of the *law*, and his pure and spiritual precepts give them power over the *habitual* lusts of sin for the future.

3 For what the law could not do, in that it was weak thro' the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh:

man, has redeemed us from all former guilt, and enabled us by his religion to conquer the domineering *lusts* and *habits* of vice.

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.

performed by him as

5 For they that are after the flesh, do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit.

6 For to be carnally minded, is death: but to be spiritually minded, is life and peace.

fruit of a *spiritual* and

7 Because the carnal mind is enmity against God: for it is not subject to the law of

3. For while the *external* sacrifices and *cereémonial* performances of the *law* were utterly unable to purge the conscience, and clear us of all the effects of such transgressions (especially of the *moral* laws of God,) the *Son of God*, by living and dying as

us from all former guilt, and enabled us by his religion to conquer the domineering *lusts* and *habits* of vice.

4. So that the rule of righteous living, prescribed in the *moral law*, that was never to be fulfilled by a Jew governed by these sinful *habits*, may now be acceptably (though not perfectly) he is a Christian.

5. For the nature of the *gospel religion*, does as perfectly tend to lead us to a truly *moral* and *spiritual* course of life, as our former *carnal* inclinations did to a *vicious* and a *wicked* one.

6. And as the natural and certain consequence of a *sinful course*, can be nothing but *death* and *condemnation*; so eternal life and happiness will be the infallible fruit of a *spiritual* and holy conversation.

7 & 8. You cannot therefore expect to be redeemed from such *transgressions* as you are guilty of by virtue of a *law*, that leaves you

A. D 57. of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

none but such as do so, will be owned by him as his true disciples.

10 And if Christ be in you, the body is dead because of sin: but the Spirit is life, because of righteousness.\*

adam's transgression; yet will the power of the *divine Spirit* raise them up again to an immortal life, as the happy effect of our justification by his death and sufferings.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you: he that raised up Christ from the

you still under the *guilt* and *habits* of them; and while you are so, you cannot be in favour with God, nor do any acceptable service to him.

9. But you *Christian converts* are delivered effectually from such a condition, if you take sincere care to live up to the pure and spiritual temper of Christ's *religion*. and answerable to the influences of his *Spirit*, that conducts all the true members of it. For

10. And if you thus become the proper members of his *church* by a *spiritual* course of life; tho' indeed your *bodies* shall be liable to present death, like other mens, by the unavoidable effect of A-

dam's transgression; yet will the power of the *divine Spirit* raise them up again to an immortal life, as the happy effect of our justification by his death and sufferings.

11 For if we be guided by the motions and influences of the *Spirit* of that God who raised up JESUS from the grave, and which now dwells in us, purifying

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\* Ver. 10. [The body is dead because of sin]—Note' If the *preposition* *διὰ* be to be rendered by *because* of sin, and refers to the *natural* death of the *body*; and *life* in the following words signify *resurrection to life* (agreeably to ver. 11.); then the paraphrase is perfectly right. But if this *death of the body* is meant of our *dying to sin*; and *life* signifies *living righteously*; then *διὰ* must not be rendered by *because*, but by *concerning*, or as to—the *body* (if a true Christian,) is *dead as to sin and vice, but his spirit is life* (or lives) *as to righteousness*.

the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh :

13 For if ye live after the flesh, ye shall die ; but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the sons of God.

the Spirit of God, through

15 For ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

and ceremonies ; but can apply ourselves to God as to a merciful and tender Father and Lawgiver ; sure of being accepted and for ever rewarded, upon our sincere (though not absolutely perfect) obedience.

16 The Spirit itself beareth witness with our spirit, that we are the children of God.

we may then justly apply all the promises of God made to true believers ; and have the inward comforts and assurances of the Holy Spirit that we are his true children and servants.

ing our bodies from the lusts of A D. 57. sin and vice ; that Spirit will not fail to raise them from death also, unto an immortal life and happiness, at the last day.

12. & 13. It is our duty and interest therefore now to hold to the gospel-religion, and not that of the law ; and our high obligation to conquer the immoderate lusts of the flesh, by the practice of moral and spiritual religion ; as being fully assured the one must be death, the other life to us.

14. For as I said, ver. 9. They only that thus live up to these moral and eternal rules of religion, revealed and instituted by the SPIRIT of God, through JESUS CHRIST, are his true children, and members of his church.

15. A state of true freedom indeed ! far excelling the rigorous and troublesome institutions of the Mosaic law We Christians are under no slavish fear of a curse pronounced to the breach of any one of those numerous rites

can apply ourselves to God as to a merciful and tender Father and Lawgiver ; sure of being accepted and for ever rewarded, upon our sincere (though not absolutely perfect) obedience.

16. And whenever we are truly conscious to ourselves, that we do our best endeavours to obey this spiritual law of Christianity ;

17. And

A. D. 57. 17 And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with *him*, that we may also be glorified together. only it is upon this *happy* with him, we must patiently *suffer* for his religion, as he suffered for *us*.

18 For I reckon that the sufferings of this present time, *are* not worthy to be compared with the glory which shall be revealed in us.

bestow upon us, in the face of the world, at the great and final day of judgment.

19 For \* the earnest expectation of the creature waiteth for the manifestation of the sons of God. and expectations of all mankind.

17. And if God has thus *adopted* us for his children in Christ, we shall certainly *all* of us, both *Jewish* and *Gentile* Christians, be heirs with him in his future glory and happiness; (for adoption supposes an estate of inheritance:) *condition*, That, if we would be *happy* with him, we must patiently *suffer* for his religion,

18. A *condition* far short of the reward annexed to it. For upon comparing them together, you will find no manner of proportion between the sufferings of a short and momentary life, and those eternal glories that he will

19. This future happiness, by which God will show us all both Gentiles as well as *Jewish* believers to be his true sons, is adequate to the highest notions, † wishes,

20. For

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\* Ver. 19. [The earnest expectation of the creature.] This phrase does not imply, That all the heathen world had an *explicit belief*, or *true notion* of this future glory; but only that the *glory* and *happiness* itself is such as would fill the utmost wishes and desires of all mankind, whenever they should be acquainted with, or be put into any hopes of it, as the *Gentile* converts now were.

† Ibid. [Of the creature]—The same with *every creature* to whom the gospel was ordered to be now preached, Mark xvi. 15. Coloss. i. 2, 3. The *all nations* that were to be taught and baptized, Matth. xxviii. 19, 20. i. e. The Gentiles, the *bulk* of mankind, in contradistinction to the *first* Christians, the *first fruits*, who received it in the *apostles* time.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope.

Adam, occasioned by

20. For man was at first created capable of immortality; and his posterity was not run into this mortal and miserable condition of human life, by their *own* choice, but purely by the sin of

A. D. 57.

the instigation of the devil, that

brought them all under it.

21 Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

*we Christian converts* have now a full assurance as his adopted children in Jesus Christ.

21. Yet even the *Gentile* world (especially the considering part of it) was not destitute of all hopes of a future and permanent state of happiness, such as is suitable to rational creatures that are the offspring of God; and of which

we now a full assurance as his

22 For we know that the whole \* creation groaneth and travaileth in pain together until now.

after a better and more durable condition.

22. We know, I say, that the whole *Gentile* world has all along been deeply sensible of the miseries and frail state of human life; full of longings, and eager wishes

23 And not only *they* but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

and suffering, and mortal ones, to become immortal and glorious ones.

23. Nay, even *we Christians* also, even we that are apostles of Christ, who have the fullest assurance of it from the *word*, and have received the pledges and earnest of it by the *Spirit* of God; do yet wish and groan (though not impatiently) after the actual enjoyment of this happy change of our bodies, from weak

24 For we are saved by hope: but hope that

24. & 25. Our *Christian* life, I say, is as yet but a life of *hope*,

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\* Ver. 22. [The whole creation.] See on ver. 19.

A. D. 57. that is seen, is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

ing us with such good motions and desires as we cannot oftentimes in words express.

27 And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to *the will* of God †.

but what is consistent with his holy will and religion.

28. This

*hope*. We live upon *expectation*, not *enjoyment*. And this *hope* as a duty, and condition of this future glory, obliges us to go through the sufferings of life with all patience and constancy.

26. And indeed our afflictions and hardships are sometimes such, that we have ardent desires after a release from them; not knowing very often what is most fit for us, to beg of God as most agreeable to his wise designs in them. But the *Holy Spirit* is our constant *comforter* in such difficult cases, guiding \* and inspiring

27. But whether we *express* them or no, God the searcher of hearts knows and accepts them all as agreeable to the dictates of his own *Holy Spirit*, whose office it is to assist † the minds of all distressed Christians, that they shall be enabled to ask nothing,

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\* Ver. 26, 27. [ὑποσχεῖται, ὑποσχεῖται, intercedes for us. Not in the sense that CHRIST is an intercessor with GOD the Father; but helps and does for us, in the simple sense of the word.

† Ver. 26. [Because he maketh intercession for the saints. Or rather, ἵνα, That he maketh intercession. Or else thus, He that searcheth the hearts (God) knoweth (i. e. accepteth and approveth) the mind of the Spirit, because he maketh intercession—agreeably to the will of God.

[See Dr Glarget's discourse of the Holy Spirit, chap. v. § 6. Part I. and II. page 46, &c.]



28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

28. This therefore is sufficient to comfort and encourage you all, both Gentile as well as Jewish converts, that whatever afflictions may befall you upon account of your profession, God will turn them all at last to your eternal benefit and advantage; since it was his purpose to call you *\* all equally* into the privileges of the Christian covenant.

29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

29. And if God thus intended you all the like *means*, it cannot be doubted but he designs you the *end*, viz. To be like his Son Jesus Christ in the glories of the *future* state, as you resemble him in his sufferings in *this*. And thus he will be truly the *Head* and *Chief* of all true Christians, whom he is pleased to condescend to call his *brethren*.

30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

30. For otherwise it would be an unaccountable proceeding in God, thus originally to declare the Gentiles as well as Jews, capable of being members of his *church* in Christ; to send his *apostles* to *invite* them into it, to accept of their sincere faith, as he did that of Abraham to their justification, and pardon of their past sins; and yet at last to deny them that *eternal life* and *happiness*, without which all the rest is of no advantage to them.

31 What shall we then say to these things?

31. Well then, if it appears that God has actually taken them

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\* Ver 28. [According to his purpose,] i. e. his purpose declared by his prophets. See Gen. xviii. 18. Ephes. iii. 1—11.

A. D. 57. things? \* If God be  
for us, who can be against us!

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth:

34 Who is he that condemneth? *It is* Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword.

36 (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.)

37 Nay in all these things we are more than

them \* into his gracious covenant and religion, what has any zealous Jew to do to speak against it?

32. If God has been so infinitely gracious as to give his Son to die for the *whole world*; how can he be conceived to bestow the benefits of his death to *some* believers, and deny it to *others*?

33. & 34. Since GOD has chosen the Gentiles also into the Christian church; and has pardoned them upon their repentance and faith in Christ; what Jew shall condemn them as unworthy of such a mercy? Since Christ has died for their sins, is risen as their powerful *Saviour*, and sits at the right hand of God as their *Advocate* and *Intercessor*, who can plead any thing against them?

35. & 36. Who shall deprive them of the fruit of the love of Christ towards them, while they continue to live worthy of it? Nothing, surely, no not the sharpest afflictions and persecutions of the most malicious and powerful adversaries. (Even though they were in as ill a condition as those the Psalmist speaks of, (Psalm. xlv. 22.)

37. They will triumph over greater difficulties than these, by  
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\* Ver. 31. [If God be for us.] Here again the apostle makes *himself* as one of the Gentile *converts* for their greater encouragement to embrace his argument.

than conquerors, thro' him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

a steady faith and obedience to so A. D. 57.  
powerful and loving a Redeemer.

38. & 39. And I hope and persuade myself, that their religious principles would be so firm and steady, as that neither the fear of present *death*, nor the hopes of any advantages of this *life*: nor the power and temptations of *wicked spirits*, nor present *sufferings*, nor future *inconveniences*; nor the height of *prosperity*, nor the depth of *adversity*, nor any thing whatever, shall move them from their duty, or deprive them of their reward in Christ Jesus our Lord.

## C H A P. IX.

*The Apostle discourses of the Rejection of the Jewish Nation, from being any longer God's Church and People, upon their Infidelity; and taking the believing Gentiles in their Room. Handles this melancholy Argument with great Tenderness and Concern for his Nation. National Mercies and Privileges at God's free Disposal and arbitrary Limitation. It was so in Abraham's Covenant, and the Promise made to him; in the Instances of Isaac and Ishmael, Jacob and Esau. The Sins and Ingratitude of any Church or People may be pardoned, or punished, more or less, sooner or later, as Divine Wisdom and Justice shall see fit, as in the Instances of Moses and the Israelites, and of Pharaoh and the Egyptians. The Infidel Jews make a stubborn Objection against the divine Punishments; the Apostle reproves them for it. Then he shows their Rejection for their refusing the Gospel Religion, and the Reception of the Gentiles in-*

*to the Christian Covenant, in their Stead, to be agreeable to divine Truth, Justice, and Wisdom, and to the Scriptures of the Old Testament.*

A D. 57.

I Say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.

1. **BEING** now to speak of God's rejecting the unbelieving nation of the Jews, from being any longer his *church and people*, and his receiving the Gentiles into the *Christian covenant in their room*: Upon this melancholy argument I call my own *conscience*, and the *Holy Spirit* the searcher of hearts to witness, that I shall say nothing out of *prejudice*, nothing but such plain *Christian \* truth* as my *apostolical* office obliges me to, for vindicating the divine justice and goodness in the present punishment of that obdurate *nation*.

2 That I have great heaviness and continual sorrow in my heart.

2. They can testify that I never speak or think on this doleful subject of their *infidelity* and *rejection*, without the deepest sorrow and concern.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.

3. Nay, that, if it were a proper wish, or could do them any service, I could wish to be excommunicated and excluded the *Christian covenant myself*, to save and bring *them*, my dear brethren, into it †.

4. *Them*,

\* Ver. 1. [The truth in Christ.] Ἀληθεῖα ἐν Χριστῷ *Christian truth*, as ἐν Ἄδამ is all *men*, and ἐν Χριστῷ, *Christians*, 1 Cor. xv. 22. and Rom. viii. 1.

† Ver. 3. [Accursed from Christ.] The word ἀνάθεμα and ἀνάθεμα εἶναι, in the LXX. when spoken of *persons*, always signify *to be sentenced or devoted to death*, or *to be cut off from the living*. And it is most probable St. Paul meant no more here than wishing he could save his brethren by *dying* for them; that he could willingly take his part in that *temporal* curse that was shortly coming upon the Jews; provided he could thereby convert them to Christianity, and gain them a share in its *future* and *eternal* rewards.

4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

himself between the children of Israel, that pious servant, who as a prince prevailed with God (Gen. xxxii. 8.) who were owned for the people of God, and called his *first-born*, (Exodus iv. 22, 23. Hos. xi. 1.) among whom God manifested *cherubims* (Psalm l. 2.) who were under the covenant made with Abraham and Moses; had the privilege of the divine revelation, the written law, the *worship of God* in the tabernacle and temple, the promise of the land of Canaan, and of the blessings of the kingdom of Christ the Messiah.

5 Whose are the fathers, and of whom as concerning the flesh, Christ came \* who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel.

6. But while I thus commiserate the condition of my *rejected nation*, I would not be understood in the least to insinuate, as if God had not fully and faithfully performed all his *promises* to the church of Israel. For by a true Israelite or member of that church, we are not to understand every man that is barely descended and born of the patriarchs.

7 Neither because they are of the seed of Abraham, are they all children; but in Isaac shall thy seed be called.

4. *Them*, I say, who are the children of Israel, that pious servant, who as a prince prevailed with God (Gen. xxxii. 8.) who were owned for the people of God, and called his *first-born*, (Exodus iv. 22, 23. Hos. xi. 1.) among whom God manifested

5. In fine, That are the seed of Abraham and the patriarchs, of whose family was born Jesus Christ the Son of God, whom the Father hath appointed to be the blessed Head of his church, and Lord and Governor of all the dispensations of it.

6. But while I thus commiserate the condition of my *rejected nation*, I would not be understood in the least to insinuate, as if God had not fully and faithfully performed all his *promises* to the church of Israel. For by a true Israelite or member of that church, we are not to understand every man that is barely descended and born of the patriarchs.

7. Or that the promise made to Abraham, Gen. xvii. 7. *That his posterity should be the church and peculiar people of God* that should enjoy the land of Canaan, extended to all Abraham's chil-

S 3

dren ;

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\* Ver 5. [Over all, God blessed for ever.] Compare 2 Cor. xi. 31. Ephes. i. 3. 1 Pet. i. 3.

A. D. 57. dren ; for it was exprefsly limited to the particular de-  
scendants of Ifaac ; and Ifhmael had no share in it.

8 That is, they which are the children of the flefh, thefe *are* not the children of God : but the children of the promife are counted for the feed.

9 For this *is* the word of promife, At this time will I come, and Sarah fhall have a fon.

And yet Hagar was

10 And not only *this* but when Rebecca alfo had conceived by one, *even* by our father Ifaac

11 (For *the children* being not yet born, neither having done any good or evil, that the purpofe of God according to election might ftand, not of works, but of him that calleth.)

12 It was faid unto her †, The elder fhall ferve the younger.

8. From which inftance alone it appears, that mere birth from Abraham, or being *circumcised* as he was, is not the thing that entitled a man to his *promife* ; becaufe *that* bleffing was confined to one particular *line*.

9. Look upon the promife as it runs, Gen. xviii. 20. *At the time appointed (fays God) I will come, and Sarah fhall have a fon.* There you fee it was to Sarah's children. Abraham's wife as well as fhe.

10, 11, & 12. Obferve it again in the cafe of Jacob and Efau, both born to Ifaac by Rebecca \*, the only wife he had ; there you find that before ever the twins were born, or either of them in a capacity of doing any thing that might unqualify him for the divine favour more than the other ; God declared the *privilege* fhould be Jacob's and his *heirs* though Efau was the eldeft fon †. Which is to fhew you it was not any *fault* in either Ifhmael or Efau that deprived them of being the *fathers* of the *Jewish church*, but a pure

\* Gen. xxv. 23.

† Ver 12. [The elder fhall ferve the younger.] If this be the true rendering of *μικρον* and *μακρον*, then it relates to the *persons* of Jacob and Efau. But if it were meant of the *nations*, their *posterity*. the tranflation ought to be—[The greater fhall ferve the leffer,] as Le Clerc has well obferved. Compare Gen. xxvii. 39, 40. with 2 Sam. viii. 14. and 2 Kings viii. 20, &c.

a pure act of the sovereign will and pleasure of God in his disposal of such kind of *national privileges*. A.D. 57.

13 As it is written, Jacob have I loved, but Esau have I hated.

13. And though God seemed to speak this of the two *persons* of Jacob and Esau, he meant it chiefly of their *posterity*, Malac i. 2, 3. *I have loved you, saith the Lord to Israel. Yet ye say, Wherein hast thou loved us? Was not Jacob Esau's (younger) brother, saith the Lord? (i. e. was it no favour to choose you for my church before the Edomites)? Yet I loved Jacob and hated \* Esau, and laid his mountains and his heritage waste, i. e. I chose you to inherit the promised land of Canaan, and left the Edomites to inhabit a comparatively dry and barren country.*

14 What shall we say then? *Is there* unrighteousness with God? God forbid.

14. If therefore this were God's method at first to choose whom he pleased for his *church*, without any evil committed by any that he refused that privilege to; you cannot tax him with the least injustice or hardship in rejecting *you now* for your infidelity, and receiving the Gentiles in your stead.

15 For he saith to Moses, I will have mercy on whom I will

15. Is not his doing so very consistent with his own words to Moses, Exod. xxiii. 19. *I will*  
S 4 *have*

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\* Ver. 13. [Esau have I hated.] The Hebrew language has hardly any way to express the *middle* proportion of things, or the second degree of *comparison*. So that *loving* and *hating* in that tongue often signify no more than *choosing* one thing or person, and *leaving* another, or *preferring* one before another. Our Saviour useth this Hebraism in the same manner. John xii. 25. and Matth. x. 39. See also Gen. xxix. 31. This is most clearly explained in those remarkable words of the book of Esdras, 2 Esdras iii. [And unto him thou gavest Isaac, and unto Isaac thou gavest Jacob and Esau. As for Jacob thou didst *choose* him unto thee and *put by* Esau: And so Jacob became a *great nation*.] Moreover the word *hating* may be here taken in the sense of *severely punishing*, as it respects the posterity of Esau, who oppressed and abused the Israelites. For *this* sense let the reader see the excellent Bishop Fowler, Free Discourse, Part II. page 269, 270, &c.—And compare Malac. i. with Obadiah, verse 9, 10, 11, &c.

A. D. 57. will have mercy, and *have mercy on whom I will have mercy, &c. i. e.* My pardoning, on whom I will have compassion. and receiving this people again for my church, after this gross act of idolatry, is what I am infinitely far from being obliged to: But I forgive them by an act of my own sovereign authority over all people.

16 So then, *it is* not of him that will-eth, nor of him that runneth, but of God that sheweth mercy. 16. You see then, this *national privilege* of the Jews or any other people's being a peculiar church, is disposed of in God's own way, and as *he* pleases. It was not given to *all* Abraham's posterity. Esau could not have it by Isaac's earnest desire, *he* might be the man; Esau's running for the venison would not do; it was determined for Jacob. And consequently, if the Gentiles be *now* chosen of God to become his church, since *you* have refused the *gospel*, it is but agreeable to the tenor of your *own scriptures*.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. 17. And as God thus disposes of his *favours* to *nations*, and *persons*; so he orders his *punishments* upon *offenders* according to his own good pleasure. He may punish or pardon, destroy them sooner or later. As it is plain in the instance of Pharaoh and his people, to whom he thus spake after his long and incorrigible obstinacy. *For this cause have I raised thee up* \*, &c. *i. e.* whereas indeed you deserve to have been long ago destroyed, yet it was my pleasure to defer it, and keep you for a more exemplary, and remarkable destruction.

18. Now

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\* Ver. 17. [For this cause have I raised thee up.] Exod. ix. 16. The Hebrew word is, *וַיִּשְׁתָּבֵד*, I have made thee stand or continue. Which the Septuag. very rightly rendered *ἐνέστη τὸν διατηρήσεις*.—For this hast thou been kept. Which is a demonstration that Pharaoh was not born or created, on purpose for so much as temporal punishment; but only that the punishment of his sins was deferred for a while. St. James uses this word *ἐγείρει*, for raising up from sick, *ness*, Jam. v. 15.



18 Therefore hath he mercy on whom he will *have mercy* and whom he will, he hardeneth.

relations to him above others; may either pardon their ingratitude, or suffer them to ripen for a less or greater destruction after their long and obstinate disobedience. And thus his *rejecting you now*, and accepting the Gentiles, is justifiable by all the examples of divine judgments, mercies and punishments.

19 Thou wilt say then unto me, Why doth he *yet find* fault? For who hath resisted his will?

doing; and do not let him follow us on \* with checks and reproaches, since he has entirely had his *mind* *on us*.

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

as if the clay should insult the potter, and prescribe him what he should do with the pieces when they are marred and broken †

22 What if God willing to show his wrath,

18. Now from these scripture A. D 57.  
examples, it is clear beyond exception, that God does and may most justly raise and exalt *some nations* in their privileges and re-

19. Some of you may perhaps be so hardy as to say, well! If God *will* be thus *arbitrary*, if we *must* be rejected and cast off, there is no help for it. It is his *own*

doing; and do not let him follow us on \* with checks and reproaches, since he has entirely had his *mind*

20. & 21. Obdurate and ungrateful people! Is this all the return you make for former favours and privileges? This your behaviour under the punishment for your *abuse* of them? When, by incurable infidelity, you have thrown yourselves into the just hand of divine vengeance, is it *arbitrariness* in your supreme Judge, both to punish and *reproach* such unparalleled ingratitude? For you to call it so, is just

22. What if God has stayed his hand from such an obstinate *nation*

\* Ver. 19. [Τί ἔτι μέμνηται; why should he *still* find fault? i. e. *accuse and reproach us*.

† See Jer. xviii. 4. 6. Eccles. xxxiii. 13.

A. D. 57. *wrath and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:*

*say the potter may do what he pleases with a broken vessel?*

23 And that he might make known the riches of his glory on the vessels of mercy, which he had there prepared unto glory?

24 Even us whom he hath called, not of

*nation as you have long been, in order to your repentance, and then to suffer you to fall the more terribly, for refusing the last and greatest mercy of CHRIST your Messiah? Is it any more than to*

23. & 24. And what if, when he thus punishes and rejects *you*, he pleases to take the opportunity of being abundantly merciful to the believing and repenting Gentiles and put even *them* also into his church in your place?

the Jews only, but also of the Gen-

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, *ye are* not my people; there shall they be called the children of the living God.

25. & 26. It is nothing but what your own prophecies have foretold (Hos. i. 10. and ii. 23.) *I will call them (i. e. the Gentiles) my people, that were (formerly) not my people; and her beloved that was not beloved, i. e. give that nation the privilege of being my church that was not so hitherto, &c.*

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

27. & 28. And when I say, but a *few* of your nation can be saved, while the infidelity is so general, I have your prophets own words to justify me, Isa. x. 22, 23. *Though the number of the Israelites be as the sand of the sea, yet but a remnant of them will so behave themselves as to be saved. For (says he) when the Lord comes to cast up the numbers of good and bad, he will find but a short balance*

balance of true Israelites, and the destruction of the unbelievers will be very large and great \*. A. D. 57.

29 And as Esaias said before, except the Lord of Sabaoth had left us a seed we had been as Sodoma and been made like unto Gomorrha.

Sodom and like unto Gomorrha, i. e. utterly and finally destroyed.

30 What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith :

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. is very agreeable to the divine justice and goodness, and to the scriptures too.

32 Wherefore? Because they sought it, not

29. Which is agreeable to another account he gives of them, at a time when their sins were at a high pitch, Isai. i. 9. *Surely except the Lord of Sabaoth had been merciful to a seed, i. e. a few righteous persons among us; we had been as Gomorrha, i. e. utterly and finally*

30. Well then, what is the sum and substance of all this argument? Why this: that the Gentiles who had formerly no notions of CHRIST, nor expected pardon and salvation by him, have now obtained it, and are made members of God's church, by embracing the gospel religion.

31. But the Jews, who have been all along the people of God, have lost this means of pardon and justification, by their refusal of the gospel. And that all this

32. And how came the Jews to fail of it? Why, by so obstinately

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\* Ver. 27, 28. Note, I have given that sense of the 23d verse, which many learned men have thought to be most agreeable to the apostle's argument. The critical reader may see another (and I think a more exact) sense of Isaiah's words, both according to the LXX. and the Hebrew, in the learned Bishop Chandler's Vindication of his Defence of Christianity, Vol. I. pag. 285, 286, 290, 291, &c. See also that most excellent comment. of Vitringa upon this passage of Isaiah, who approves of the sense here given, and adds another very agreeable to it, and to the true meaning of both the Hebrew and Greek words.

A. D, 57. not by faith, but as it  
 were by the works of  
 the law: for they  
 stumbled at that stum-  
 bling stone;  
 whereby instead of a  
 destroyer.

33 As it is written,  
 Behold, I lay in Sion  
 a stumbling-stone, and  
 rock of offence: and  
 whosoever believeth  
 on him shall not be  
 ashamed\*.

nately adhering to the Mosaical  
 law, and depending upon the  
 merits of external and ceremonial  
 performances; and rejecting the  
 merits and religion of CHRIST,  
 Saviour, he is now become their

33. According to those words  
 of Isai. viii. 14. and xxviii. 16.  
 fortelling that Christ would be a  
 stone of stumbling, i. e. of ruin and  
 consternation, to all obstinate and  
 unbelieving Jews, but a Saviour  
 and Deliverer to all that would  
 embrace and obey his gospel.

## C H A P. X.

*Though the Jewish Nation is rejected for Infidelity; the Apostle expresses his earnest Desire they would yet believe the Gospel and be saved. Allows their Zeal for God and religion, but shows how mistaken a Zeal it is, by their laying a Stress of it upon external Privileges and ceremonial Performances. A Comparison between the severe Terms of Justification under the Law, and the gracious, plain, and easy Condition of the Gospel Covenant. This Covenant offered both to Gentile and Jew, according to the ancient Prophecies. Wherefore the Apostles must needs preach to the Gentile People, in order to convert them to Christianity. Their Preaching and success in it upon both People, agreeable to the Scripture Predictions.*

I BRETHREN, my  
 hearts desire  
 and prayer to God for  
 Israel is, that they  
 might be saved.

I. ALL, that I have said (chap.  
 ix.) concerning the rejection  
 of the Jewish nation for their  
 infidelity, is still with the most  
 ardent wishes and earnest pray-  
 ers

\* Ver. 33. [Shall not be ashamed.] See the note on  
 Heb. xi. 21.

ers to God, that they would yet believe and continue A. D. 57.  
the *people* and *church* of God, and be saved. }

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

upon quite wrong *means* for attaining it.

3 For they being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

and happiness; and *his* religion has fully answered what those ceremonies and sacrifices did so very faintly represent, and supplied all the defects of that dispensation; and hath now put a final end to it.

5 For Moses describeth the righteousness which is of the law, that the man which doth these things, shall live by them.

6 But the righteousness which is of faith, speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above.)

7 Or who shall descend

2. For I must do them the justice to say, their religious zeal is very great, but then it is an ignorant and mistaken zeal; aiming indeed at a good end, but placed

3. For they put all the stress of this great concern of *pardon* and *salvation* upon the mere privilege of being Abraham's *seed*, and the observation of the Mosaical ceremonies; which alas! is not the method and condition that God intends for bringing mankind to it.

4. For the very end and design of that *ceremonial law* was, to train men up to the belief of CHRIST, in order to justification

5. A much easier and more gracious condition than that of the *law*, which was a rigid and a severe obligation to an exact observance of all its numerous precepts; as Moses himself describes it, Levit. xvii. 5. (which compare with Deut. xxviii. 26.)

6. & 7. Whereas the *gospel* doctrine and religion has its main and chief foundation in a steady and unwavering belief; that JESUS is our true Messiah and Saviour, that he died and is risen again as an earnest and pledge of our future resurrection, though we do

A. D. 57. scend into the deep? (that is, to bring up Christ again from the dead.)

do not *actually* see his body rising from his grave; and that he is ascended into heaven, as an assurance of our ascending one day with him also, though we do not *now* see him actually descending down from thence to fetch us up thither. This is the religious *faith* described by Moses (Deut. xxx. 11, 12, 13.)

8 But what faith it! The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith which we preach.

9 That if thou shalt confess with thy mouth the Lord Jesus: and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

laws; and a resolute difficulties and persecutions that may befall us for the sake of it.

11 For the scripture faith, Whosoever believeth on him, shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same † Lord

8. & 9. And agreeable to his words in the next verses, *is nigh unto thee, even in thy mouth, and in thy heart*, i. e. so essentially good, clear and plain to be understood, as if it were written in our hearts; and so easy to be professed and practised, as if we had been already familiarly acquainted with it. Such is the sum of *our doctrine*, viz. an open profession that Jesus is our true Messiah and Saviour, and that, as such, he is risen from the dead, and exalted into heaven.

10. These two things, I say, are the plain and reasonable conditions of our *Christian* salvation, viz. a firm and serious belief in Christ as the ground of all sincere obedience to his spiritual

11, 12, & 13. Which gracious conditions are now offered in the gospel to *all mankind*, without any distinction between Jew and Gentile; God the merciful Creator and Governor of *all* being now

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† Ver. 12. [The same Lord over all.] Note, This may either refer to God, who is to be *called upon*, or to Christ, the Lord,

over all, is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord, shall be saved.

to the ancient promises of Isai. xxviii. 16. Joel ii. 32. concerning the state and kingdom of the Messiah.\*

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things?

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

than what the same prophet foretold, Isai. liii. 1.

17 So then faith cometh by hearing, and hearing by the word of God.

low this our preaching; yet *without* it there could be no converting of men at all.

now pleased in much mercy, to <sup>A. D. 57.</sup> accept and receive *every* man of

what nation soever, upon his true faith in Christ; whom he hath appointed the universal Lord and Saviour of mankind, according

14. & 15. And if it be so, How can you Jews be thus disgusted and enraged at *our* preaching the gospel to the *Gentile* world, and ordaining and sending *others* to do it? For how should men embrace this religion, unless they be convinced of the truth of it? And how should they be convinced of that without some persons to teach them the doctrines and evidences of it? And who should do that but men ordained and sent for that purpose? Your indignation therefore at *us* upon this account, is very contrary to those words of your prophet (Isai lii. 7, 8.)

For he speaks of the *welcome and*

*acceptableness* of the *gospel* ministers to the Gentiles.

16. And though indeed the success of our ministry has not been answerable to the evidences that have attended it, nor the pains we have taken in it; it is no more

17. Yet it is still our duty to preach to *all* nations; for though mens repentance and conversion do not always proportionably *fol-*

18. In

Lord, in and through whom we are to call, agreeably to Acts x. 36. I have expressed both senses.

\* See Rom. ix. 33. Acts ii. 16.

A. D. 57. 18 But I say, Have they not heard? Yes verily, their \* sound went into all the earth, and their words unto the ends of the world.

the beauty,\* harmony and regularity of the heavens and the stars, Psal xix. 4. *It is gone out into all lands, and even as a voice unto the ends of the world.*

19 But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

very first delivery of the law, foretold it should be so, (Deut. xxxii. 21.) telling them, *That upon their obstinate infidelity, God would vex and provoke them by taking the very Gentiles for his church in their stead.*

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gain-saying people.

*hand to a disobedient and gainsaying people.*

18. In the mean time, neither Jew nor Gentile people can excuse their infidelity, by pretending a want of sufficient instruction. Nor the Gentiles, for our preaching to them may be compared to what the Psalmist says of

19. And can the Jewish nation plead, this reception of the Gentile world into the kingdom and religion of Christ, to be a perfectly new and unheard of doctrine, and such as may well prejudice them against coming into it? Nay, but even Moses, at the

20. And Esaias yet more expressly, Isai. lxx. 1. *I was found of them that knew me not.* &c. i. e. my religion, and the true way of salvation shall be graciously offered to, and accepted and embraced by the Gentiles, who have been hitherto strangers to it.

21. And as to the Jewish nation, their rejection, and their obstinate infidelity, as the just reason of it, are plainly expressed in the 2d ver. of the same chap. *All the day long have I stretched out my*

C H A P.

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\* Ver. 18. [Their sound is gone out.] In the Hebrew it is, *וּפָה*, *Their line or direction*, i. e. the order of their motions: instead of which, it is thought the Septuagint read *וּפָה*, their voice whose translation the writers of the New Testament generally follow. But our learned Dr. Pocock in his Miscellany, cap. 4. p. 28. has shown the word to signify a loud voice, as well as a line.



## C H A P. XI.

*The Rejection of the Jewish Nation is not universal, absolute, and irreversibile. Some remain yet the People of God, by embracing the Faith of Christ, and relying wholly upon his Religion, without any dependence on the Jewish Law for Pardon and Happiness. The obstinate and hardened part of that People, not so given over by God, as to have no Place left for repentance and Conversion, The Gentiles taken in to fill up their Vacancy, and the Falseness of Gentile Believers will be an Argument to incite and provoke the Jewish Nation to acknowledge and believe in Christ, after their Example. Wherefore the Gentile Christians ought by no Means to insult over the rejected Jews, who were the ancient Church of God, upon whose Stock they are, in a manner, grafted, and who are yet capable of becoming their Brethren in Christ, and by whose after Conversion the Gentile Church will receive a vast and happy Addition and Increase. For God has, in their turns, suffered them both, by wilful transgressions, to become Objects of his Displeasure, and in their Turns offered them both the Means of Pardon and Redemption, and made them, as it were, instrumental to the Conversion of each other. A wise and wonderful Dispensation of Providence!*

I I Say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

exclude myself, who am a Jew born, of the tribe of Benjamin; yet by being a Christian, I remain a member of his church.

VOL. I.

1. **B**UT what I have been discouraging about the rejection of the Jewish people, must not be understood, as if God had absolutely and universally excluded them from his true church. No, by no means, for then I should

A. D. 57.

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2. & 3.

A. D. 57.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith to Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded.

present infidelity; but such of them as are true be-

2. & 3. God has not thus totally cast off the *nation* whom he once made choice of to be his peculiar *church* and people. It is only *now* much as it was in Elijah's time, when he complained to God against them (1 Kings xix. 14.), *That they were so generally relapsed into idolatry, that hardly any of his true worshippers were left but himself.*

4. & 5. But as God answered him *then*, *That there were still left seven thousand that had not committed idolatry*; so I say *now*, There are some of this *nation*, who remain yet the *church* and people of God, by embracing and accepting the gracious religion of the *gospel*.

6. Only let them remember, they are to depend *wholly* upon the mercies of God in the *gospel* covenant, for their pardon and happiness, and not at all upon the privileges and performances of the *Mosaical law*; for if the *ceremonial law* would have saved them, there had been no occasion for the *gospel* religion.

7. The case therefore is shortly this, The generality of the Jewish nation pretend to, and would fain have, that pardon and mercy which belongs to the *church* of God, but have lost it by their  
 believers

lievers in Christ still hold that privilege, while the *rest* A. D. 57.  
remain obdurate in refusing the conditions of it.

8 According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them.

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, have they stumbled, that they should fall? God forbid; but *rather* through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

be his church and people in their stead, as a most proper argument, and likely means, the sooner to irritate and rouse *them*, by way of emulation, to come in and embrace their MESSIAH, as well as the Gentiles.

12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?

*them*, how much more will the world flow into it, whenever they see the Jews themselves repent, and embrace their own MESSIAH?

13 For I speak to you Gentiles, in as much as I am the apostle of the Gentiles,

8. 9. & 10. Such an obduracy as Isaiah describes God giving the same people up to, as a punishment upon their gross infidelity, Isai. xxix. 10. and chap. vi. 9. 10. And the woful effects whereof are like what the Psalmist speaks of, upon the enemies of God's church, Psal. lxxix. 22, 23.

11. Yet, as I said, the *unbelieving part* of them are not so utterly cast off, as to be out of *all* hopes of recovery, upon their repentance and conversion to the *gospel*. In the mean time, during this their infidelity, God is pleased to declare the Gentiles to

12. A most happy and wise proceeding for the benefit of all mankind! For if such a considerable part of the Gentile world are, and will be brought to the *Christian religion*, by our leaving *that nation*, and preaching to

13. & 14. I make the great blessing of the Gentiles being called into the church of Christ, to be, as it were, first *occasioned* and

A. D. 57. tiles, I magnify mine office :

14 If by any means I may provoke to emulation, them which are my flesh, and might save some of them.

least occasion to *insult* over that obstinate and unhappy people. For though I be *your* apostle, and glory that I am so, yet would I give you no encouragement to *such* behaviour against my *own* nation.

15 For if the casting away of them be the reconciling of the world : what shall the receiving of *them* be, but life from the dead?

some of you (the sooner) into the Christian faith, yet the *former*, whenever it shall happen, will so enlarge and fill the Christian church from all quarters, that the whole world will seem, as it were, to rise from the dead to a new state of life and happiness.

16 For if the first-fruit be holy, the lump is also *holy* : and if the root be holy, so *are* the branches.

branches sprung from the root of the pious and holy patriarchs. And though their present infidelity has *now* justly deprived them of the privileges belonging to that noble relation ; yet whenever they repent of it, they are sure to be favourably accepted of him, as the whole product of the harvest was consecrated by the first-fruit offering, and as they are the genuine branches of so good a root.

17 And if some of the branches be broken off, and thou being a wild olive-tree, wert grafted in amongst

and *founded* upon the *rejection* of the Jews. But my only aim in so expressing myself, is to raise the spirit and emulation of my *countrymen*, and bring them the sooner (at least some of them) to accept of the *gospel* salvation ; not to give you *Gentile converts* the

15. You will have infinitely more reason to triumph and rejoice at their general *conversion*, than you have *now* at their *rejection*. For though the *latter* has been an occasion of bringing

16. You must not look upon them as finally and entirely *rejected*. God has still an eye upon them as a people in covenant with him from Abraham, and as

17. & 18. And if many of them are now broken off, like the fruitless branches of a good tree, and you Gentiles put into their place, yet remember, it is but like  
cions

mongst them, and with them partakeit of the root and fatness of the olive-tree :

18 Boast not against the branches : but if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well : because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear.

by *them*, therefore, and do not insult, but rather endeavour to avoid *their* fate, by an humble, modest, and constant perseverance in the duties of your profession.

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

him, should *you* relapse, and be guilty of the same miscarriage.

22 Behold therefore the goodness, and severity of God : on them which fell, severity ; but towards thee, goodness, if thou continue in his goodness : otherwise thou also shalt be cut off.

longer, than you continue to live worthy of that mercy.

cions of another tree grafted <sup>A. D. 57.</sup> upon their stock ; you grow by their sap, and are nourished from their root ; for you are saved by virtue of the promise made to Abraham, but Abraham's natural seed have received no advantages from you.

19. You may perhaps alledge, that since they are cut off to make way for *us*, *we* may as well insult over them *now*, as they did over us *before*.

20. Well, but pray remember it was infidelity and disobedience that lost *them* ; and it is only sincere faith and obedience that puts *you* in possession of their happy privileges. Take warning

21. For if God spared not his own chosen people, the seed of Abraham, upon their infidelity, much less will he spare *you*, who never had any such relation to

22. Consider then the perfect mixture of *severity* and *mercy* in the divine dispensations ! How *severe* he has been even to his *own* people, that fell from their obedience to him ; and how *merciful* toward *you Gentiles* in now giving you the *gospel* salvation : But it is no further, and for no

A. D. 57. 23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

both able and willing, upon their true repentance, to reduce them again to a flourishing church and people.

24 For if thou wert cut out of the olive-tree, which is wild by nature, and wert grafted, contrary to nature, into a good olive-tree: how much more shall these which be the natural branches, be grafted into their own olive-tree?

25 For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits), that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved, as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob.

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, they are enemies for your sake: but

23. Nay, if the Jewish nation shall yet return and embrace the gospel, God will again ingraft them into his church: For though they seem to you to be cut off, and quite withered; yet is he

24. For if you Gentiles, that were never before in covenant with him, are now so freely and readily taken into it, upon your belief of the gospel, how much easier is it to conceive, God will upon the same conditions receive them again, to whom the promise of the Messiah originally belonged, and was at first made?

25. For, to prevent any proud conceit of yourselves, in contempt of them, I must now tell you, what you seem to be ignorant of, that God never designed to abandon this great part of the Jewish nation to this blindness and infidelity, any longer than till the Christian church of the Gentiles is more fully completed.

26. & 27. And then the whole nation shall be again received, upon their repentance, according to those words of Isaiah lix. 20. 21.

28. Their obstinate refusal of the religion of Christ, has indeed caused God in just judgment to reject

but as touching the election, they are beloved for the fathers sakes. *reject* and cast them off, and you <sup>A. D. 57.</sup> have the advantage of coming into their place.: But God has still such a tender regard to the eminent virtues of, and the covenant made with Abraham and the holy patriarchs, whose posterity they are, that he has yet a merciful eye toward them as his original church and people.

29 For the gifts and calling of God are without repentance. 29. For that great promise to Abraham, *That his seed should be the covenanted people of God, and enjoy the blessings of the Messiah,* though suspended now upon their present disobedience, God will certainly have a respect to, and see effectually fulfilled at last, if ever they will come into the conditions of it.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 30. & 31. And as you Gentiles were *once* in a state of idolatry, vice, and superstition, but *now* enjoy the opportunity of coming into the pale of God's true church, by *their* casting themselves out of it; so shall *your* improvement of this great advantage provoke and excite *their* emulation, and in due time become an occasion \* of bringing *them* again to repentance and divine favour.

32 For God hath concluded them all in unbelief, that he might have mercy upon all. 32. And thus has the Divine wisdom and justice suffered you *both* in your turns to revolt from him, by the wilful abuse of the light and advantages bestowed on you; and, by a most wise and wonderful turn of providential events, has given you *both* the free and fair offers of pardon and salvation, in order to reduce both Jew and Gentile into one church under Jesus Christ, our common Saviour and Redeemer.

33 O the depth of the riches both of the wisdom 33. Oh the deep abyss of Divine goodness and wisdom, that  
T 4 cap

\* Ver. 31. [That they also may obtain mercy], "ὥστε καὶ αὐτοὶ ἐλεηθῶσι" — [So as they also may yet obtain mercy.]

A. D. 57. wisdom, and knowledge of God! how unsearchable are his judgments, and his ways past finding out?

can thus order and dispose even its *judgments* and punishments, to the good of mankind, by ways absolutely surprising and unsearchable to human understanding!

34 For who hath known the mind of the Lord, or who hath been his counsellor?

34. Certainly nothing but *infinite* Wisdom, that stands in need of no counsellors but itself, could have thus disposed of events so much to the advantage of a sinful world.

35 Or who hath first given to him, and it shall be recompensed unto him again?

36. Certainly, as the Gentiles can pretend to have had no hand *themselves* in these gracious methods of their happiness, so cannot the Jews presume to say, that God is in their *debt*, or any way deals hardly by them, even in this severe punishment inflicted upon their infidelity.

36 For of him, and through him, and to him are all things: to whom be glory for ever. Amen.

36. Thus perfect are the ways and dispensations of GOD, by whose *power* all things were at first *created*, by whose *providence* they are governed and directed, and to whose *glory* and praise they all *tend*. To whom therefore be ascribed all glory and honour for ever. Amen.

## C H A P. XII.

*Jewish and Gentile Believers being now united into one Church under Christ, the Apostle exhorts them all to such Duties as become their several Stations in the Church. Warns them against undervaluing and despising one another upon Account of spiritual and extraordinary Endowments. Excites every one to employ his own Gifts modestly and well. and to attend diligently upon their respective Offices. Exhorts them to the Love of one another, and to seek no Revenge, but do Good even to their Enemies and Persecutors.*

I Beseech you therefore, brethren,

I. HAVING thus proved, that both Jews and Gentiles are



thren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is your reasonable service.*

deavour after the practice of all its moral and reasonable duties, viz. the subduing your sinful lusts and irregular appetites; a sacrifice much better, and more acceptable to God, than that of slain beasts, and *legal* oblations.

2 And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

3 For I say, thro' the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith.

Christians upon account of them. But let every one look upon a spiritual *gift* as a *trust*, and a *charge* committed to his care and *fidelity*.

4 For as we have many members in one body,

are now capable of pardon and happiness, upon the terms of faith in Christ, and obedience to the *gospel*; let me now entreat you *all*, as you value the mercies of God in this covenant, or expect any benefit by it, to en-

2. Forfaking and renouncing all the wicked customs and fashions of the world, by a change of your sentiments and principles from what they formerly were, by being fully satisfied \* yourselves, and by your practices demonstrating to all others, how truly good and excellent your Christian duties and services are.

3. And whereas several, both of Jewish and Gentile converts, are now, as Christian *professors*, blessed with extraordinary gifts and endowments of the Holy Ghost, I, as an *inspired apostle*, do now forewarn and exhort such of you, neither to extol and magnify any such gifts beyond what they really are, nor to exalt themselves into a contempt of *other*

44. For as in the human *body*, though some members may be of more

\* Ver. 2. 'Εἰς τὸ δοκιμάζειν, [That ye may approve], i. e. either judge and fully *discern* within *yourselves*; or *prove* and recommend to *others*.

A. D. 57. body, and all mem-  
bers have not the same  
\* See 1 Cor. office :  
iii. &c.

more apparent and visible use  
than others, some stronger \*, o-  
thers more feeble, some more ho-

nourable, others less ; yet all have their proper and ne-  
cessary functions for the good of the whole frame :

5 So we being ma-  
ny are one body in  
Christ. and every one  
members one of ano-  
ther.

5. Even so in the Christian  
*church*, while some spiritual gifts  
may be more eminent and re-  
markable than others ; yet all de-  
grees of them, even the meanest,  
have their excellent uses and p rposes ; all gifted per-  
sons are some way needful members of this body of  
Christ, and none ought to be despised.

6 Having then gifts,  
differing according to  
the grace that is given  
to us, whether pro-  
phety. *let us prophesy*  
† according to the  
proportion of faith :

6. As therefore God has distri-  
buted these extraordinary endow-  
ments according to his own good  
pleasure, and your offices and  
posts in the *church* are of dif-  
ferent kinds, let every one exer-  
cise his *own* prudently, and mo-  
destly, and to the best advantage. He that has the gift  
of *prophecy*, for instance, *i. e.* either of *interpreting*  
*scripture by inspiration*, or of *foretelling future things*, let  
him interpret or foretel no farther † than the Spirit  
clearly and plainly directs him, and let him do it with  
the diligence and *faithfulness* that such a *trust* requires.

7 Or ministry, *let*  
*us wait on our mi-*  
nistry ;

7. He that hath any office  
under any chief minister in the  
church,

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† Ver. 6. Κατὰ τὴν ἀναλογίαν τῆς πίστεως, [According to  
the proportion of faith], *i. e.* so far as he has the gift of  
inspiration, which was bestowed upon men in proportion  
to the progress they had made in the Christian *faith*. Or  
else thus : Let him interpret and foretel nothing but what  
is agreeable to the *rule* of Christian faith and doctrine.  
There is yet *another* sense of the word *faith*. in this and in  
many other passages ; it is that of the judicious Dr. Clark,  
[According to the proportion of faith], *i. e.* " According  
" to the nature and use of the gift, or power, or trust,  
" committed to a man's *charge* or *fidelity*." So in ver. 3.  
Serm. Vol. II. pag. 267.

nistring; or he that teacheth, on teaching.

church, let him attend that: He <sup>A. D. 57.</sup> that is to teach others the Christian faith, to qualify them for baptism, let *that* be his business.

8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

8. Whoever is endowed with a peculiar talent of exhorting, comforting, and supporting others in their profession, let him mind that good work. Whoever is either disposed to an extraordinary *act* of charity, or is a distributor and *steward* of charitable collections, let him do it without any private ends, or sinister designs. Such as preside over others in any capacity, let them govern with diligence. He whose office it is to minister to the sick, the widow, or the stranger, let him do it heartily and cheerfully\*.

9 Let love be without dissimulation. Abhor that which is evil, cleave to that which is good.

9. Let all your expressions of mutual love and kindness be sincere and unfeigned, without flattery and compliment, scorning to do a base and † injurious turn

to any man, but always ready and desirous to do what is kind and good.

10. Be kindly affectioned one to another, with brotherly love, in honour preferring one another:

10. Love one another, not only out of a principle of common *humanity*, but as *Christian* brethren and relations, being ready to give every one the preheminence, rather than depress or undervalue any.

11 Not slothful in business; fervent in spirit; serving the Lord:

11. Be no way slothful in your duty to God or man, but zealous and earnest in every performance your station requires,

as considering it is the honourable service of your God and Saviour.

12. Let

\* 1 Cor. xiii. 2. Jam. v. 15. 1 Pet. iv. 11. Ephes. iv. 7.

† Το πονηρον, [A malicious turn], τὸ ἀγαθόν, [A kind action]. The context being about *love and charity*, seems to require this sense.

A. D. 57.

12. Rejoicing in hope; patient in tribulation; continuing instant in prayer: 12. Let the hopes of heaven and eternal happiness fill your minds with a constant joy and satisfaction. Be patient and resolute under all sufferings, for the sake of Christ and his religion, praying with earnestness, constancy, and submission to the divine will, for a timely deliverance from them.

13 Distributing to the necessity of saints; given to hospitality. 13. Give all the assistance you can to such fellow Christians as are under persecution and distress, and entertain such as come to you, either as *preachers* of the gospel, or as *exiles* for the faith of it.

14 Bless them which persecute you: bless, and curse not: 14. Wish well to them that injure you, and pray for their conversion: Let no abuses whatever provoke you to ill wishes, or angry imprecations.

15 Rejoice with them that do rejoice, and weep with them that weep. 16. Have such a concern and fellow-feeling in the condition of all Christian people, as to rejoice with them in their *prosperity*, and condole with them in *adversity*.

16 Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. 16. Endeavour after an even, condescending, and unanimous disposition to one another. Let not prosperity set you above a concern for your inferiors, nor any spiritual endowments make you proud of your own wisdom and abilities.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men. 17. & 18. Remember no sort of injuries, so far as to revenge them. Do every thing so prudently, as to give no occasion or pretence of objection or scandal; endeavouring to gain the good opinion of all sorts of men, by all methods that are consistent with duty, honour, and conscience.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19. I

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

19. I beseech you, my dear A. D. 57. brethren, especially to seek no revenge upon your persecutors, but leave your cause to God, who has claimed the prerogative of inflicting vengeance to himself, and has promised to do it, Deut. xxxii. 35.

20 Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head †.

20. Wherefore, if you should see even any of your most cruel persecutors in distress, relieve and help him; for by so doing, you will either *melt* him into repentance and a better temper by such generous behaviour toward him, or else heap the coals of

divine *vengeance* upon his head, for such brutish malice, and incurable ingratitude.

21 Be not overcome of evil, but overcome evil with good.

21. Let no ill usage get such a mastery over you, as to break your temper, and draw you into passionate desires of revenge;

but by returning good for evil, obtain the noble victory over both yourselves and your enemies.

## CHAP.

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† Ver. 20. [Heap coals of fire upon his head]. *Note*, I have given the *two* most usual senses ascribed to this phrase. But it must be confessed, the *latter* of them is most agreeable to the expression, as used in other passages of scripture; as in Psal. xi. 6. xviii. 8. 13. cxx. 4. xli. 11.

## C H A P. XIII.

*The Jews, under pretence of being the special people of God, had an Aversion to all Governors but what were of God's special Appointment, and were of their own nation. They thought Subjection to the Roman Power, a derogation to God and his Church, and paying Taxes to Heathen Emperors, a Reproach not to be complied with. In all probability, this wicked Principle amongst the Jews was derived first from the Insurrection and Followers of Judas of Galilee, mentiond Acts v. 17. [See the note on ver. 1.] This Insurrection had made the very Name of the Jews odious at Rome, whither St. Paul intended to go shortly himself. Wherefore, to prevent his coming under this general Scandal, and for fear the Jewish Christians should inherit this Prejudice, and be leavened with this Notion, the Apostle warns them against it in this Chapter, by declaring God to be equally the Author and Ordainer of Heathen Governors, as of the Jewish That Christianity meddled not with any Civil Powers; and that Christians of all Sorts ought to be obedient to the Constitutions of the several Countries they lived in, out of a Principle of Duty and Conscience. Then he returns to his Exhortations to Christian Charity, and mutual Love; to Purity, Peaceableness, and Sobriety, as the essential Duties of the Gospel Religion.*

A. D. 57. **L**ET every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God.

**I** Must give the Jewish converts a necessary and particular caution against a prejudice they (many of them, at least, may) labour under with respect to the civil government in which they live. They are still apt to be

be possessed with the Jewish notion, \* *That God alone* A. D. 57.  
*is their Lord and Governor, as his peculiar people*; are  
 loath to acknowledge any *heathen power*, or own any  
*prince* that is not of their *own nation*, and of God's *spe-*  
*cial* appointment. But let them know, that God *con-*  
*fin*es himself to no such measures, even with his *own*  
 church and people. Government, or the *supreme le-*  
*gislative power*, is the ordinance of God, in every coun-  
 try, as well as in the *Jewish land*; and as it was the  
 hand of Providence that subjected you to the *Roman*  
*power*, neither your *Jewish* nor *Christian* † privilege  
 exempts any of you in the least from a due obedience  
 to it.

2 Whosoever there-  
 fore resisteth the pow-  
 er, resisteth the ordi-  
 nance of God: and  
 they that resist, shall  
 receive to themselves  
 damnation.

2. *Heathen* governments, I say,  
 are as much the ordinance of  
 God, for the peace and order of  
 their several kingdoms or states,  
 as ever the *Jewish* one was. The  
*Christian* religion meddles with  
 none of their *powers*; and what-  
 ever Christian opposes the supreme authority of the  
 country he lives in, opposes the authority of God, the  
 fountain and original of all order and government, and  
 must expect the punishment due to so capital a crime.

3 For rulers are  
 not a terror to good  
 works, but to the evil.  
 Wilt

3. And it is very fit he should,  
 because all civil governments  
 whatever are intended of God  
 for

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\* Any reader that does but look on Matth. xxii. 17. or  
 could read the Jewish *Talmud*, or even the innumerable  
 passages in Josephus's history, and compares them with the  
 main scope of the apostle in this epistle, can, I think, have  
 no doubt remaining, that this paraphrase includes all that  
 St. Paul intended with relation to obedience to civil go-  
 vernment. See Josephus *Antiq.* Lib. XVIII cap. 1, 2. and  
*De Bell. Jud.* Lib. II. cap. 12. XX. *Antiq.* cap. 6, 7. *De*  
*Bell. Jud.* Lib. II. cap. 23. IV. 10. 11, 16, 19, 20, 23, 24,  
 30, 35. and VII. 30, 34, 35, 37. Whence it is plain, the  
 rise of this wicked principle was from Judas of Galilee,  
 who by his insurrection had so highly provoked the Roman  
 government.

† Ver. 1. πᾶσα ψυχὴ, [*Every soul*], emphatically—  
 Jewish as well as Gentile convert.

A. D. 57. Wilt thou then not  
be afraid of the power? Do that which is  
\* good, and thou shalt  
have praise of the  
same.

Do you therefore but live according to the *laws* of justice, and the *constitution* \* of the country you inhabit, and you shall have so little reason to have an aversion to *any kind* of government, that you will see the very nature of it to tend to your encouragement and protection.

4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doth evil.

for their very *office*, and the interest of their government, require they should take off such offenders.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

live peaceably under those *constitutions* you are at any time subject to, not barely out of fear of *present punishment* (which is mere *civil* obedience), but from a principle of *conscience*, and of *Christian duty* (which is truly *religious* obedience).

6 For, for this cause pay you tribute also :  
for

for one and the same good end, viz. defending the community in their *rights* and *properties*, and preserving the public peace, by proper laws of restraint and penalty upon offenders against it.

4. For all persons in whom the supreme authority is lodged, whether they be *one* or *many*, whether Jews, Gentiles, or Christians, are the ministers and vicegerents of God, for the good and peace of the communities they govern. If indeed you break the laws, and affront the authority that made them, you may well *fear*, and have an *aversion* to their power ;

have an *aversion* to their power ;

5. Wherefore as God is equally the fountain of *all sorts* of governments, and your Christian religion leaves them *all* in every

part of the world as it found them, you ought *all* to live peaceably under those *constitutions* you are at any time subject to, not barely out of fear of *present punishment* (which is mere *civil* obedience), but from a principle of *conscience*, and of *Christian duty* (which is truly *religious* obedience).

6. You may, perhaps, think it degrading † to *God's people*, to pay taxes

\* Ver. 3. Τὸ ἀγαθὸν ποιεῖς, [Do that which is good,], i. e. obey the laws,—in the same sense with ἀγαθοποιεῖσθαι, *well-doing*, in 1 Pet. ii. 15.

† See Joseph. Antiq. Lib. XVIII. cap. 1. and of the Jewish Wars, Lib. VII. cap. 28.



for they are Gods ministers, attending continually upon this very thing. taxes to Cæsar; but I tell you, he has the same right to it that any Jewish governor can have, as he is the public preserver of our *common rights*, and by Divine Providence made the guardian of the empire; to the maintenance whereof, every subject ought to contribute his share, as a member of it †.

7 Render therefore to all their dues: tribute to whom tribute *is due*, custom to whom custom, fear to whom fear, honour to whom honour.

his proper reverence and regard.

8 Owe no man any thing, but to love one another; for he that loveth another, hath fulfilled the law:

as far as possibly you can. Only remember, *love* is a debt that will last you your whole lives, a *bond* that will remain in force to your dying-day, as being a duty that includes all the commands of the second table of the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it

is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

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7. Do not therefore look upon *tribute* as a *reproach upon your nation*, but pay it cheerfully as a just and legal due; honour and respect the government you live under, and pay to every magistrate, and officer employed in it,

8. To return now to the duties of mutual *love* and *charity*, I was before exhorting you to (chap. xii.) be just in discharging all debts and dues to each other

9. For those prohibitions against *uncleanness, killing, stealing, defamation, and false evidence*, and all precepts whatever, relating to the rights of our *neighbour*, are all included in that of *loving*, or doing to others as we would be done by.

† *Note*, These Jewish zealots also might have convinced themselves of the error of their opinion in this matter, even out of their own writings, as Prov. viii. 15. Dan. ii. 22. Eccles. xvii. 17. Deut. xxxii. 8. Wisd. vi. 1, 2, 3, 4. Isai. xlii. 28.

A. D. 57. 10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law. power; it is the sum of our *neighbour*.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now is our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

your former *heathen* acquaintances, nor any strife or envy against any of your *Christian* brethren.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

our bodily lusts and sinful passions.

10. For as this duty restrains a man from every injury, and obliges him to all good offices to others, that fairly lie in his total of all the laws that respect

11. Which are such essential duties of your *Christian* profession, as ought to be your first and immediate care, especially when you consider that from the time of your first conversion, every day will lessen and diminish the obstacles you meet withal, and bring you nearer to your expected happiness and salvation.

12. You *Gentile* converts ought particularly to reflect on yourselves, as delivered from the dark estate of ignorance and idolatry; brought into the happy light of true religion, and so immediately and indispensably obliged to

renounce all your former shameful and heathenish practices, and live up to the pure and excellent rules of your holy profession.

13. To behave yourselves in such a sober, decent, and prudent manner, as that your actions may be seen by any body without offence or reproach; no longer indulging any intemperate, lewd, or wanton conversation among

your former *heathen* acquaintances, nor any strife or envy against any of your *Christian* brethren.

14. But as men are commonly known by the garments they wear, so do you endeavour to distinguish yourselves as the true disciples of *Jesus Christ*, no longer striving after the unnecessary riches and goods of the present life, which serve only as so much fuel to

## C H A P. XIV.

*The Reverence which the Jewish converts still retained for the Mosaic Law, made them nice and scrupulous in several Matters, in themselves indifferent, such as the Use of several Meats, and the Observation of certain Days, &c. while the Gentile Christians, who had been obliged to no such Distinctions, and knew the Christian Religion did not at all insist upon them, took their Freedoms, and openly enjoyed perfect Liberty from such Restrictions, not without some Contempt of the Jewish Niceties, to the great Disgust and Disturbance of that weaker Part of the Church. To prevent the Mischiefs arising from hence, the Apostle here gives Instructions to both Parties, advising the Jewish not to condemn and censure the Gentile Liberties, nor the Gentile to vex and prejudice the Jewish Convert, by a too open and imprudent Use of his lawful Freedoms.*

1. **H**IM that is weak in the faith receive you, but not to doubtful disputations. 1. **T**O preserve you from those strifes and contentions that may be apt to arise among people that have different notions about the *indifferent* performances of *ceremonial matters*, I advise every one that perfectly understands his *Christian* liberty and freedom from the *Mosaic* ordinances, to communicate and converse freely with those *Jewish converts* that are not so satisfied, and not to condemn and raise disputes with them upon such needless points. A. D. 57.

2. For one believeth that he may eat all things: another who is weak, eateth herbs. 2. The *Gentile* Christian, for instance, that was never bound to the laws about *meats* and *drinks*, fully believes (and that rightly too) that *Christianity* allows him to use any diet without distinction; the *Jewish Christian*, on the contrary, that has been used

A. D. 57. to a reverence for those *laws*, and does not perfectly see *Christian* liberty, thinks himself yet obliged, at certain times, to eat nothing but *herbs*.

3 Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him.

4 Who art thou that judgest another mans servant? to his own master he standeth or falleth: Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord: and he that regardeth not the day, to the Lord

3. Do not let the *Gentile Christian* despise or deride the *Jewish* one for his unnecessary nicety; nor the *Jewish* censure the *Gentile*, as if his freedom in such matters made him unworthy to be a member of God's church. For I tell you it does not.

4. What has any of *you* to do to judge them you have no authority over? You condemn each other, as ready to renounce their *Christianity* by their freedoms or niceties in these indifferent cases. Leave every one to God, our common *Lord* and *Master*. If they offend in no greater points than these, *he* will hold them up from falling from their profession.

5. Again, The *Jewish Christian* thinks some days of the *week* have more holiness in them than others. The *Gentile Christian* thinks them all alike. For peace sake, let every man *enjoy his own* \* *sentiment*.

6. He that pays this respect to particular *days*, does it out of conscience towards *God*; and he that pays none, does it out of a full persuasion that *God* has freed him

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\* Ver. 5. Ἐκαστος ἐν τῷ ἰδίῳ νοτὶ πληροφροῦνθω. That I have given the true sense of this phrase, let the reader see *Grotius* upon the place: The London Cases against Dissenters, p. 190, 193. fol. edit. and Dr. *Sanderſon's* excellent sermon on ver. 23. In all which passages, he will also find the paraphrase of that last verse of this chapter fully and clearly asserted.

Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks.

those you think are allowed you. And then where is the harm of all this?

7 For none of us liveth to himself, and no man dieth to himself.

you are; not purely from your own humour, and of your own head; for as you hope to be happy in Christ when you die, you are now to live with a just respect to his will and commands.

8 For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore or die, we are the Lords.

9 For to this end Christ both lived and rose and revived, that he might be Lord both of the dead and living.

tians, as his peculiar people and servants.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For

him from all obligation to it. A. D. 57:  
You that eat all foods indifferently, do it out of the same principle, and are thankful to God for such a liberty; and you that are so nice in your distinctions of them, do it because you think that obligation is not yet taken off, and you are thankful for

7. For none of you, I hope, does or omits any of these matters, but with some respect to God and Christ, whose servants

8. For it is your indispensable duty and condition to live to his honour, as it is your privilege then to die in his favour; so that living and dying, we Christians are his children, of his church and family.

9. It being the design of Christ's living here upon earth, to teach us to live in obedience to God; and of his death and resurrection, to be the eternal Saviour and Rewarder of all good Christians,

10. & 11. And if he is our Lord, and proper Master, what has any of you to do to condemn or undervalue his fellow-servant? When to him it is that we are all one day to give an account, according

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A. D. 57. 11 For it is written, *As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.* cording to those words of *Isaiah* (chap. liv. 23. \*)

12 So then every one of us shall give account of himself to God. 12. And if we are all to be judged by *him* \* alone, it very ill becomes any of us to take his judgment out of his hands.

13 Let us not therefore judge one another any more : but judge this rather, that no man put a stumbling-block, or an occasion to fall in *his* brothers way. 13. Instead therefore of censuring one another, and being nice and quarrelsome about these *indifferent* matters, make it your endeavour to understand and practise this plain *duty*, viz. that no man ought to do any indifferent thing (be it never so lawful in itself) that he knows before-hand will be an occasion to prejudice, discourage, or mislead another man against his *Christian* profession.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself : but to him that esteemeth any thing to be unclean, to him *it is* unclean. 14. I may be, and indeed am fully satisfied the *Christian* religion allows me the use of all *meats* alike, and I use them accordingly. But a *Jewish convert* that is absolutely persuaded of the contrary, must not do so ; and it is unreasonable I should urge a man to act full against his own conscience.

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. 15. And tho' you *Gentile Christians* may lawfully enough eat what another thinks he ought to abhor ; yet if you plainly see your eating before him will *shock* and *disturb*, and bring him into an *ill opinion of you, and your religion*, you ought to forbear it in pure *charity*. You must not endanger the soul of a *Christian*, which you may prevent by forbearing an *indifferent* thing, when you

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\* Ver. 11. & 12. See Dr. *Clark's* Scripture Doct. Trin. p. 119. Note in No. 623. and his Answ. to *Nelson*, No. 29.

you consider Christ had such a tenderneſs for that very *ſoul*, as to lay down his *own* life for it. A. D. 57.

16 Let not then your good be evil ſpoken of. 16. Your liberty in theſe matters is indeed right and good, but you muſt not uſe it ſo imprudently, as to do miſchief to your *religion* by it.

17 For the kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the Holy Ghoſt. 17. Eſpecially if you reflect how *needleſs* it is for you to do ſo: For the *effeſſe* of the *Chriſtian religion* is no way concerned in your abſtaining or not abſtaining from theſe things; but it is very highly concerned in the practice of piety towards God, in a peaceable and *charitable* temper towards your *fellow Chriſtian*, and in a modeſt joy, and humble ſatisfaction in the gifts and graces of the *Holy Spirit*.

18 For he that in theſe things ſerveth Chriſt, *is* acceptable to God, and approved of men. 18. Such things as *theſe* it is, that will truly recommend you to God, and to all wiſe and truly good *men*.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another. 19. Make it your utmoſt endeavour then, to order your converſation in this, and all other matters, ſo as to promote the peace of the *church*, and confirm one another in your common profeſſion.

20 For meat deſtroy not the work of God. All things indeed *are* pure; but *it* is evil for that man who eateth with offence. 20. Do not deſtroy a *Chriſtian* brother who is the workmanſhip of God in Chriſt Jeſus, by urging him to act againſt his conſcience. For though to eat or abſtain from theſe meats, be in itſelf *indifferent*, yet to ſtrain and injure people's conſciences and principles about them, is not ſo, but a very unjuſt thing.

21 *It* is good neither to eat fleſh, nor to abſtain from any indifferent to and

to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of of faith, is sin.

\* See Note own conscience, and sin against the immediate principle of all duty and virtue \*.

and lawful gratification, than to endanger another man's *Christian* principles by it.

22. If you know your *Christian* liberty, and are clearly satisfied about it, keep your persuasion to yourself, and do not disturb other people with it. It is a happiness, I own, for a man to be clear and satisfied in what he does.

23 But if your case were another man's, and you were as *fully* \* *persuaded* you ought not to use this liberty, you could not *then* do it, because you would then act open violence to your

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## C H A P. XV.

*He still exhorts the Gentile Christians to a prudent Condescension to the weak Scruples of the Jewish Converts, from the example of Christ. Prays for their Unanimity and mutual Peace. Owns himself the Apostle of the Gentiles; glories in his Success in their Conversion in several Countries; and professes he wrote this Epistle, chiefly to satisfy them, they were true Members of the Christian Church. Mentions his intended Journey to Jerusalem, and his Hopes of seeing them shortly, for their fuller Satisfaction in the Point he writes about. Desires the Concurrence of their Prayers for his safe Arrival and Success at both Places.*

A. D. 57. I. **W**E then that are strong ought

1. **I** Have said enough in the foregoing chapter, to prove, That



ought to bear the infirmities of the weak, and not to please ourselves.

That all those Christians who know and understand their religion so perfectly, as to see their liberties from these *indifferent ceremonies*, ought yet to bear with, and be tender to such as have not such right notions of it; and not to indulge their own humours and inclinations, to the disgust and prejudice of other fellow Christians.

2 Let every one of us please his neighbour, for *his* good to edification.

2. Let every one therefore, as far as he can, consult and condescend to his neighbour's infirmities, in order to maintain the unity, and promote the peace of the church.

3 For even Christ pleased not himself, but as it is written, The reproaches of them that reproached thee, fell on me.

3. By thus doing, you will imitate Christ our great and perfect *example*, whose life here upon earth was spent not in indulging *himself*, but in humble condescension to the weaknesses and reproaches of mankind, according to those words of the *Psalmist* (*Psal. lxxix. 9.*), which were most eminently fulfilled in *him*, our Messiah and Saviour.

4 For whatsoever things were written aforehand, were written for our learning, that we through patience and comfort of the scriptures might have hope.

4. Now all the remarkable examples, and great expressions of patience, humility, and condescension that are recorded in any Scriptures of the *Old Testament*, are left there for *our* imitation; that by following the *same* virtues, we might have the sure hope of the reward annexed to them.

5 Now the God of patience and consolation, grant you to be like minded one towards another, according to Christ Jesus;

5. And may God, the giver of patience and consolation, and of every good gift, enable you to attain this unity and peaceableness of temper, agreeable to this example of CHRIST JESUS, and to the spirit and precepts of his religion.

A. D. 57. 6 That ye may  
with one mind and  
one mouth glorify  
God, even the Father  
of our Lord Jesus  
Christ.

the Father of our Lord Jesus Christ.

7 Wherefore re-  
ceive ye one another,  
as Christ also received  
us, to the glory of  
God.  
distance, remembering  
into one communion  
and honour of God.

8 Now I say, that  
Jesus Christ was a mi-  
nister of the circum-  
cision for the truth of  
God, to confirm the  
promises made unto  
the fathers.

\* Matth.  
xv. 24.

mong *them* \*, in person; according to the special pro-  
mises made to Abraham and the *patriarchs*, from whom  
that *people* are so honourably descended.

9 And that the  
Gentiles might glori-  
fy God for his mer-  
cy, as it is written,  
For this † cause will I  
confess to thee among  
the Gentiles, and sing  
unto thy name.

10 And again he  
saith, Rejoice ye Gen-  
tiles with his people.

11 And again, Praise  
the Lord all ye Gen-  
tiles,

6. That being thus free of all  
animosities, and joined in mutual  
love and affections, you may in  
your public assemblies of divine  
worship, with united hearts and  
voices, truly glorify God, even

7. Be persuaded therefore, not-  
withstanding some differences of  
opinion in these *ceremonial mat-  
ters*, to converse with each other  
freely, without any shyness and  
that Christ has received us *all*  
and fellowship, for the service

8. You *Gentile Christians* ought  
to be thus tender to your *Jewish  
brethren*, if you consider, that  
Jesus Christ was the Messiah of  
the *Jewish* nation in a *primary*  
and peculiar sense, was born of  
them, lived and preached only a-

9, 10, 11, & 12. And you *Jew-  
ish Christians* ought by no means  
to despise and undervalue the *Gen-  
tile* ones, as if the kingdom and  
religion of Christ were appro-  
priated wholly to *your* nation.  
For, *after you*, they are taken in  
too as true members of his church;  
and are to bear their part in ren-  
dering that glory and praise to  
God, which is due to him for  
such a great and *universal* salva-  
tion;

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† Ver. 9. For this cause will I confess to thee, &c. See  
the learned Mr. Peirce's *Dissert.* on this passage.

tiles, and laud him all ye people.

12 And again, E-  
saïas saith, There shall  
be a root of Jesse, and  
he that shall rise to  
reign over the Gen-  
tiles, in him shall the  
Gentiles trust.

gion, and enjoy the blessings and privileges of it.

13 Now the God  
of hope fill you with  
all joy and peace in  
believing, that ye may  
abound in hope, thro'  
the power of the Ho-  
ly Ghost.

gifts of the Holy Ghost conferred upon you, as the  
earnest and pledge of it\*.

14 And I myself  
also am persuaded of  
you, my brethren,  
that ye also are full of  
goodness, filled with  
all knowledge, able  
also to admonish one  
another.

15 Nevertheless,  
brethren, I have writ-  
ten the more boldly  
unto you, in some +  
fort, as putting you  
in mind, because of  
the grace that is given  
to me of God.

to the *Christian* religion, and the *gospel* salvation, as  
well as the *Jews*; as became my apostolical office that  
God has bestowed upon me;

tion; according to those words A. D. 57.  
of Moses, Deut. xxxii. 43. and of  
the Psalmist, Psal. lxxvii. 4. xviii.  
49. cxvii. 1. and to those of Isai-  
ah concerning Christ, *There shall  
be a root of Jesse, (i. e. the Mes-  
siah) and he shall rise to reign over  
the Gentiles; in him shall the Gen-  
tiles trust, i. e. embrace his reli-*

13. And may God the Foun-  
tain of all our religious hope, fill  
you all with a spirit of joy and  
unanimity in your Christian faith,  
that your hope and prospect of  
future happiness and glory, may  
increase and strengthen by the

14. And indeed I give myself  
great hopes, that you already  
have, and will still more endea-  
vour after such a true sense of  
your Christian profession, as will  
make you encourage one another  
in this meek and peaceable dis-  
position.

15. But yet the better to pre-  
vent such disputes as these, I  
thought it proper to express my-  
self thus freely in the points I  
have handled in this Epistle, with  
a particular regard to you + *Gen-  
tile Christians*, to satisfy and con-  
firm you in the *right* you have

16. Whereby

\* Chap. v. 5. viii. 16, 17. and Eph. iv. 30.

+ ὡς ἀπὸ μέγας.

A. D. 57. 16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

than was ever offered in the temple; they being sanctified and seasoned, not with salt, nor purified by fire, but with the gifts and graces of the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God.

18 For I will not dare to speak of any of those things, which Christ hath not wrought by me, to make the Gentiles obedient by word and deed.

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another mans foundation:

21 But as it is written,

16. Whereby I am constituted and appointed of Christ, the special minister of the Gentiles, waiting and attending the service of converting them to the gospel, as the priests did upon the sacrifices of the altar. And by thus presenting them to God as members of his true religion, I shall offer a much more acceptable sacrifice

17. As a Christian minister therefore, I have performed a sacred office, whereof I have much more reason to boast, than any Jewish priest of his external and ceremonial priesthood.

18. & 19. Not to mention my own pains, and laborious endeavours towards converting the Gentile world to the gospel religion, I only mention what I have done by virtue of the extraordinary and miraculous endowments of the Holy Spirit conferred on me by Christ; which enabled me to spread and propagate the faith from Jerusalem to Illyricum, i. e. through the whole tracts of Greece and the Lesser Asia.

20. & 21. Yet in this long circuit of my ministry, I went to no places that had been preached to, and converted by any other apostle, or Christian evangelist; for that might be called building upon another man's foundation. My method

written, To whom he was not spoken of, they shall see: and they that have not heard, shall understand. method was agreeable to the prophet's expression, *Isai. lii. 15.* A. D. 57.

22 For which cause also I have been much hindered from coming to you.

22. And these travels of mine from one country to another, have hitherto kept me from seeing you at Rome.

23 But now having no more place in these parts, and having a great desire these many years to come unto you:

23. & 24. But having now finished my work in these parts, and intending shortly for Spain, I hope to gratify my long desire of seeing you in my way thither; and do assure myself, that the satisfaction of enjoying your conversation, will make my journey seem the shorter and more pleasant.

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thither-ward by you, if first I be somewhat filled with your *company*.

25 But now I go unto Jerusalem, to minister unto the saints.

25. & 26. At present I am going for Jerusalem, to carry a charitable \* collection to the poor Christians there, raised by the Christian brethren of Macedonia and Achaia for their support.

26 For it hath pleased them of Macedonia and Achaia, to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them *verily*, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

27. Thus bountiful are they to them, and indeed well they may, for from Jerusalem it was that these *Gentiles* first received the gospel; and for such a spiritual and eternal blessing, they may well, in return, supply them with the necessary things in this *present* life.

28 When therefore I have performed this, and

28. As soon as ever, therefore, I have discharged this charitable office,

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\* See Acts xx. and xxi. 2 Cor. viii. 1, 2, 6, 19.

A. D. 57. and have sealed to them  
 { this fruit, I will come  
 by you into Spain.

29 And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ †.

30 Now I beseech you, brethren, for the Lord Jesus Christs sake, and for the love of the † Spirit, that ye strive together with me, in your prayers to God for me.

31 That I may be delivered from them that do not believe in Judea, and that my service which I have for Jerusalem, may be accepted of the saints:

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

office, and safely \* delivered the contributions to them, I will take you in my way to Spain.

29. And I am sure when I am come, I shall impart that to you, that will fully † convince you *all*, how gracious and happy a dispensation the *gospel* religion is.

30. & 31. In the mean while, I beg of you for Christ's sake, and by that love which is the genuine fruit † of his Spirit, to join your prayers with me for my safe deliverance from the malice of the obstinate and unbelieving *Jews* || of Judea. And that our *Jewish* brethren at Jerusalem may duly and thankfully accept the contributions I carry to them, though they come from *Gentile churches*; against whom they are too apt to be unreasonably prejudiced.

32. This will greatly add to the enjoyment of your company.

33. Now the GOD of peace be with you all. *Amen.*

## CHAP.

\* Σφραγιζάμενος τὸν καρπὸν.

† Ver. 29. *In the fulness of the gospel of Christ.* His meaning is, either, with a full impartment of spiritual gifts to them (for which see chap. i. 11.) or else, that he should be able fully to satisfy them *all*, that the gospel was designed to justify and save both *Jew* and *Gentile* (which was the main design of this Epistle), as Mr. *Locke* ingeniously enough supposes.

‡ Ver. 30. *The love of the Spirit.* Compare Rom. v. 5, 2 Cor. vi. 6. Galat. v. 22. 1 Tim. iv. 12. 2 Tim. i. 7.

|| See Acts xxi.

CHAP. XVI.

*He recommends Phebe the Bearer of the Epistle. Salutations to and from the Christians of his Acquaintance. In the midst of them renews his pathological Desires of their mutual Care to avoid Divisions, and the Persons that foment and spread them. Repeats his Assurance to the Gentile Christians, that they are the true Church of Christ, without the Observance of the Jewish Law; and concludes with Praises to God for his universal Mercies to Mankind.*

I I Commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea :

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you :

for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila my helpers in Christ Jesus.

4 (Who have for my life laid down their own necks ; unto whom not only I give thanks, but also all the churches of the

5 Likewise greet the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

1 & 2. I Commend to your care A. D. 57.  
Phebe our sister in Christ, one that has been very serviceable in entertaining the Christians at Cenchrea, a haven at Corinth. She has been kind to many, and to me in particular. Wherefore receive her with true Christian kindness, and supply her with whatever she wants.

3. & 4. Remember me kindly to Priscilla and Aquila, who ventured their own lives to save mine; a thing that I and all the Gentile churches are beholden to them for, for preserving their apostle.

Gentiles.)

5. & 6. Salute their whole Christian family: As also Epenetus, who was one of the first Christian converts in Achaia; and Mary, who entertained me and my company with much care.

7 Salute

A. D. 57. 7 Salute Andronicus and Junia my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplius my beloved in the Lord.

9 Salute Urbane our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus household.

11 Salute Herodian my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus, and his sister, and Olympus, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

the Christian churches

17 Now I beseech you, brethren, mark them which cause divisions

7. Salute Andronicus and Junia, my fellow Jewish Christians and prisoners, that were converted before me, and had a great reputation among the other *apostles*.

8. & 9 Greet my dear Christians, Amplius and Stachys; and Urbane for his kind assistance to me.

10, 11. & 12. Salute that *good Christian* Apelles, with the family of Aristobulus, Herodian my Jewish kinsman and convert, with the *Christian family* of Narcissus; as also Tryphena, Tryphosa, and Persis, that have done good service in the church.

13, 14. & 15. Salute the *pious Christian* Rufus, and his and my mother; with Asyncritus, Phlegon, Hermas, Patrobas, Hermes, Philologus, Julia, Nereus, Olympus, and all their *families*.

16. Salute each other, Jewish and *Gentile* Christians, without distinction, with the kiss of charity used in your assemblies. All hercabout salute you.

17 I once more earnestly beseech you, brethren, to watch and mark those persons that broach any



vifions—and offences, contrary to the doctrine which ye have learned, and avoid them.

18 For they that are fuch, ferve not our Lord Jefus Chrift, but their own belly, and by good words and fair fpeeches deceive the hearts of the fimple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wife unto that which is good, and fimple concerning evil.

to what is true and good, and to keep you perfectly free of thefe malicious cheats and defigns.

20 And the God of peace fhall bruife Satan under your feet fhortly. The grace of our Lord Jefus Chrift be with you. Amen.

21 Timotheus my work-fellow, and Lucius, and Jafon, and Sotipater, my kinfmen, falute you.

22 I Tertius, who wrote this epiftle, falute you in the Lord.

23 Gaius mine hoft, and of the whole church, faluteth you.

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any notions among you that are not agreeable to, or are over and above what you have been taught by infpired men, on purpofe to trouble and divide you.

18. Thofe people have nothing but private and finifter ends, and all their fair and plaufible pretences, are only intended as fo many delufions upon honeft, ignorant, and well-meaning people.

19. You embraced the gofpel-religion at firft, and have kept it hitherto with great credit, which I heartily rejoice at, and fhould be glad to hear you have none of thefe contentious zealots of the *Jewifh party* crept in among you. And I write this to prepare your minds with a refolution to hold

20. Obferve my directions, and God will foon defeat thefe instruments of Satan that would vex and divide you. And may the love and favour of our Lord Jefus Chrift be with you, and enable you to it. *Amen.*

21. Timothy my fellow-traveller, and Lucius, and Jafon, and Sotipater, my kinfmen in Chrift, falute you.

22. (So do I Tertius, St. Paul's *fcribe*, in this epiftle.)

23 Gaius that provides lodgings for me and moft of the Chriftians here; Eraftus the city-cham-

A. D. 57. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

chamberlain, and Quartus a Christian brother do the same.

24 The grace of our Lord Jesus Christ be with you all. Amen.

24. The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ (according to the revelation of the \* mystery, which was kept secret since the world began.

25. I conclude with my hearty prayers to that God who is both able and willing to settle and establish you *all* in this my gospel-doctrine \*, viz. *This of calling the Gentiles as well as Jews into the church and kingdom of Christ.* (A doctrine indeed that for a long time has been unknown to the Gentile world, and misunderstood

and opposed by the Jewish nation, as if it had never been revealed at all in their *scriptures* ;

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God made known to all nations for the obedience of faith.

26. But is *now*, by us the *apostles* of Christ, fully declared and demonstrated to have been the gracious design of God, according to the innumerable expressions of the ancient prophets in the Old Testament, all unanimously foretelling that *the Gentiles were to come into the church of Christ* ;

as we now preach to them in every country, by the express authority of GOD.)

27 To God only wise, be glory, through Jesus Christ for ever. Amen.

27. To that GOD alone infinitely wise, be glory, through JESUS CHRIST for ever. Amen.

¶ Written to the Romans from Corinthus, and sent by Phebe, servant of the church at Cenchrea.

Written to the Romans from Corinth, and sent by Phebe, servant of the church of Cenchrea, Anno Dom. 57. according to Bishop Pearson.

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\* *The Mystery.* So the calling of the Gentiles is styled, Ephef. i. 9. iii. 3, 5, 9. Colof. i. 26. Philip. i. 27. ii. 2. iv. 3.

# P A R A P H R A S E

ON THE  
FIRST EPISTLE OF ST. PAUL.

TO THE  
*C O R I N T H I A N S.*

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## P R E F A C E.

THE following observations about the *city* and *people* of Corinth, before and after their *conversion*, will give the reader a tolerable taste of the spirit and design of both these epistles.

Corinth was an ancient, rich, and populous merchant-town, the chief city of Achaia or Greece. Its situation and trade made it a receptacle of great variety of people; and the quick and inquisitive genius of its inhabitants, soon turned it into a kind of *university*, and stocked it with *orators* and *philosophers*. That there were great numbers of Jews there, is clear from Acts xviii. 4. But that their obstinacy against the gospel-doctrine, caused the greater part of the church planted there, to consist of Gentile believers, is as evident from Acts xviii. and 1 Cor. xii. 2.

The peculiar vice and miscarriage of these *orators* and *philosophers*, was *pride* and *conceit* in their *human* learning and accomplishments. That of the Jewish *doctors*, was a violent zeal for *circumcision* and their *ceremonial* law. And the *epidemical* vice of the Corinthian people, was that of *lust* and *uncleanness*. The *Christian* converts, gained over from *each* of these people, retained still too

much of the prejudices and practices they had formerly been inured to.

By two years indefatigable pains, St. Paul had planted a considerable church in this place. But, by his absence from them for the space of about two or three years, they were over-run with great disorders, to the disparagement of the Christian religion in *general*, and of *his* apostolical authority and *person* in particular. Several converts of the Gentile part set themselves up for *teachers*, and by mixing their philosophical *speculations* with the *Christian* doctrine, and setting that medley off with flourishes of their *oratory*, gained upon the people, drew them into *parties*, and into a contempt of St. Paul their first spiritual teacher, who had instructed them only in the plain and fundamental doctrines of Christ as a *crucified Saviour*. On the other hand, several converts of the Jewish part despised and undervalued him, for making the Gentile believers equally a part of the *Christian* church with *themselves*. Thus, while the *philosophical* teachers styled themselves the followers of *Apollon*, out of respect to his *oratory* : *These* ranked themselves under *Cephas*, *i. e.* St. Peter, as the apostle of the *circumcision* ; both of them striving to derogate from St. Paul. And amongst these there plainly appears to have been *one* person most remarkable for setting himself up as a *false apostle*, the *head* of the opposition against St. Paul.

To vindicate himself from the aspersions of both these *factions*, and to support his own *apostolical* authority, is the purpose of the *four first* chapters of the *first epistle*. His severe censure of the scandalous act of *uncleanness* in one of the *heads* of the Gentile *faction* ; and of their bringing *that*, and other cases of injustice, into *heathen* courts of judicature, makes up the *fifth* and *sixth* chapters.

The rest of this *first epistle* is taken up in answering several *questions* proposed to him, in a *letter* he had lately received, in all probability, from the more steady and sound part of this *church*, concerning the several undue *liberties*, and licentious *doctrines* of each kind of these *new teachers*, both in their public assemblies of worship, and in their private conversation. All which the apostle

the answers with proper reflections, interspersed; upon his chief *opposers*. The main articles whereof, I shall, for the benefit of the common reader, regularly digest at the head of each chapter, observing those *turns* the apostle takes from one argument to another, according to the usage and temper of the ancient *eastern* writings:

## C H A P. I.

*The Introduction. He congratulates their Conversion to the Christian Religion, and the Gifts conferred upon their Church, to Ver. 10. Then shows the main Design of his Epistle to be, to cure them of the Divisions among them, fomented by new and false Teachers both of the Gentile and Jewish Part, who set themselves up for Heads and Leaders of Parties. Shows them the Absurdity and Unreasonableness of it. Clears himself of any such Proceeding. Lays down the plain Doctrine of a crucified Saviour as the chief Article of Christianity; and proves the Wisdom, Power, and Excellency of the Dispensation, as far exceeding the Philosophy of the Gentiles, or the worldly and temporal Expectations of the Jews.*

A. D. 57. 1 **PAUL** called to be an apostle of Jesus Christ, through the will of God, and Sothenes, our brother.

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

3 Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

1. & 2. **P** special \* manner to be the apostle of Jesus Christ, together with Sothenes our Christian brother, writeth this epistle to the church of Corinth, and to all the Christian people of those parts, who worship God through Jesus Christ, the Lord and Saviour of us all who embrace and profess his true religion.

3. Praying for all divine favours and blessings upon you, from God our Father, and the Lord Jesus Christ.

4. And

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\* See Acts ix. Galat. i. 11, 12.

4 I thank my God always on your behalf, for the grace † of God which is given you by Jesus Christ ;

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge :

6 Even as the testimony of Christ was confirmed in you.

7 So that ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ :

shall be to God at the

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God is faithful, by whom ye were called unto the fellowship of his son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the † name of our Lord Jesus Christ, that ye all speak the same thing, and

4. And expressing my hearty thanks to God for the great blessing and happiness of your conversion to the *Christian* \* religion. A. D. 57. \* Χάρις.

5. & 6. A conversion so entire, that you are now endowed with those very powers † and graces, both for understanding and preaching it, by which you were at first brought to the faith of it. † Χάρις supra.

7. And are inferior to no other Christian churches in any extraordinary endowments of the *Holy Spirit*, which are so many pledges to assure you, how acceptable you great day of Christ's appearance.

8. Who, if you be not wanting to yourselves, will enable you so to persevere in his religion, as to be fully acquitted at that solemn trial, and reap the blessings promised in his *gospel*.

9. For, if you do *your* part, you may be confident that God, who has thus redeemed and received you as his true *church* in Jesus Christ, will never fail of performing *his* promises.

10. Now, the chief occasion of my writing this *epistle* to you, dear brethren, is to exhort and beseech you, as you value your † *Christian* profession, to endeavour

X 4

after

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† Ver. 10. Διὰ τῆς ὀνομασίας Κυρίου. By the *name* of our Lord Jesus Christ, emphatically set in opposition to those under whose *names* they ranked themselves into parties and divisions, in ver. 11, 12, &c. compared with ver. 15.

A. D. 57. and *that* there be no divisions among you ; but *that* ye be perfectly joined together in the same mind, and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you faith, I am of Paul. and I of Apollos, and I of Cephas, and I of Christ.

(as great admirers of his *eloquence*) ; some of your Jewish Christians will own no teacher but Peter (because he was made the apostle of the *circumcision*.) While others slight us *all*, and pretend Christ \* to be their only master.

13 Is Christ divided ? was Paul crucified for you ? or were ye baptized in the name of Paul ?

of *philosophy* are wont to do ? Did either I, or Apollos, or Peter die for your sins, and become your Saviour ? Or, were any of you baptized into a religion of *our* making ? Have you not all one *Saviour*, and one and the same articles of religion ?

14 I thank God that I baptized none of

after peaceableness and unanimity in your religious principles, and to avoid all needless disputes, divisions and animosities, in your conversation with one another.

11. For I am certainly informed by some of Chloe's family, that since my preaching among you, you are fallen into factions, and divisions, ranking yourselves under different *heads* and *leaders*.

12. Some of your Gentile converts call themselves, the disciples of \* Paul (because I converted them, and stand up for their freedom from the Jewish *law*) ; others of them cry up Apollos

(as great admirers of his *eloquence*) ; some of your Jewish Christians will own no teacher but Peter (because he was made the apostle of the *circumcision*.) While others slight us *all*, and pretend Christ \* to be their only master.

13. Now, how irrational and absurd is all this ? Did Christ institute more than one religion : or preach different and contrary doctrines : As your different sects

14, 15. & 16. To prevent any man from making *me* the *head* of

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\* Ver. 12. *And I of Christ, i. e.* Either pretended their doctrines to have been immediately learnt from *Christ himself* ; or else were zealous for *circumcision*, alleging the example of Christ who was himself *circumcised* ; as Epiphanius and others think.



of you, but Crispus and Gaius.

15 Lest any should say that I had baptized in my own name.

16 And I baptized also the household of Stephanas: besides

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

And my method of bringing men to embrace this faith, was not to amuse them with *philosophical* niceties, and fine turns of *rhetoric* (the thing perhaps that makes you Gentile converts admire Apollos so much.) For this would be to lose the main stress of the *Christian* doctrine, which lies in this one *plain* article: *That mankind is to be saved by faith in JESUS CHRIST, as a Saviour crucified for our sins.*

18 For the preaching of the cross is to them that perish, foolishness: but unto us which are saved, it is the power of God.

But to all *Christians* who have duly considered and embraced it, it appears the most effectual that can be for the honour of God, and the benefit of sinful mankind.

19 For it is written, I will destroy the wisdom of the wise, and

of a *sect*, or so much as pretending he was baptized in my *particular faith*, I am very glad I *personally* baptized none of you but Crispus and Gaius, unless it were Stephanus and his family.

17. And indeed my peculiar office was to *preach* the gospel, and persuade men into the faith of the Christian religion: having those *under* me to perform the office of *baptizing*, when they found people fit to receive it.

18. This *plain* and *clear* article of a *crucified Saviour*, looks \* indeed to obstinate unbelievers, men conceited of their philosophical speculations, and proud of their own learning, like a ridiculous and mean method of salvation and happiness.

19. And this dispensation of God, and the proud behaviour of the *philosophers* and Jewish *rabbins*

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\* Ver. 18. Τοῖς μὲν ἀπολλυμένοις. To them *indeed* that perish. So in ver. 23. Ἰουδαίοις μὲν σκάνδαλον. To the Jews *indeed* a stumbling-block. For want of which *particle* μὲν, our translation drops the stress of the antithesis.

A. D. 57. and will bring to understanding the understanding of the prudent. *bin* under it, is very agreeable to those words of *Iſai.* xxix. 14. and xxxiii. 18. Wherein God ſaith, *He would diſpoſe and order things quite otherwiſe than the worldly-wiſe men of that age expected.*

20 Where *is* the wiſe? where *is* the ſcribe? where *is* the diſputer of this world? hath not God made fooliſh the wiſdom of this world?

20. For juſt ſo it is *now*, God having, by this wonderful and unexpected method of man's ſalvation, demonſtrated the vanity of *philofophical ſchemes*, and *human ſpeculations*; and baffled the learning and traditions of the Jewiſh doctors.

21 For after that, in the wiſdom of God, the world by wiſdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe.

21. So that the wiſdom of Providence having permitted men, for a long time, to exerciſe this vain *philofophy*, which never brought them to any right and practical knowledge of God, and their duty; that *human learning*, I ſay, wherein your new teachers

do ſo much pride and exalt themſelves, muſt needs appear a weak thing; ſince by this *one* plain and intelligible doctrine of a *crucified Saviour*, mankind has learned infinitely more of God, and the way to true happineſs, than all the *philofophers* in the world could ever arrive at.

22 For \* the Jews require a ſign, and the Greeks ſeek after wiſdom:

22. & 23. For the chief notion and expectation the Jewiſh *doctors* had concerning Chriſt the *Meſſiah*, was, that by ſigns and wonders he would declare himſelf a mighty \* *temporal* prince, and con-

23 But we preach Chriſt crucified, unto the

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\* Ver. 22. *The Jews require a ſign.*—Note, It is plain, from the goſpel hiſtory, that our Lord wrought many *ſigns*, John xx. 30. Acts xi. 22. Yet the Jews perpetually demanded of him a *ſign*, and a *ſign from heaven*, Matth. xii. 38. xvi. 1. What *ſign* would they particularly have had? Joſephus clearly explains it, *De Bel. Jud. Lib. II. Cap. 13. 34.* and *Antiq. Lib. XX. Cap. 7. § 6.* “The deceivers (faſe Chriſts) “ ſays

the Jews a stumbling-block, and unto the Greeks foolishness. conqueror, for advancing the particular grandeur of *their nation*; and the Gentile philosophers look upon nothing in religion so much as a deep speculation, and refined eloquence. Whereas, the true and saving religion of the gospel consists mainly in this plain fact, of Jesus Christ being a Saviour crucified for our sins. An article which accordingly gives great offence to the Jews, who had quite other notions of their Messiah; and which the Gentiles discredit as a weak and ridiculous thing. A. D. 57.

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

24. But all those Gentile converts, who have thoroughly considered and embraced it, find it more exceeding full of the most divine wisdom and goodness toward a lost and sinful world, than any former system of philosophy could ever teach them; and the Jewish believers must needs acknowledge the miraculous evidences by which it is confirmed, to exceed all that ever went before, and to be directed to a much nobler purpose than that of a temporal monarchy.

25 Because the foolishness of God is wiser than men: and the weakness of God is stronger than men.

25. And thus it proves, that those divine dispensations which sensual and prejudiced men are apt to slight and undervalue, become the most remarkable and clear instances of God's power, wisdom and mercy toward mankind.

26 For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.

26. Accordingly you see a plain reason, why the philosophical part of the Gentile world, and the doctors among the Jews, are least inclined, of all other men, to believe and embrace the gospel religion.

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“says he, persuaded the people to follow them, promising them miracles, and σημεία ἐλευθερίας, signs of liberty,” i. e. of deliverance from, and victory over, the Romans, to whom they were in subjection.

A. D. 57. religion \* ; and why God has made choice of so few of them, to be the *ministers* and preachers of its doctrines, viz. it is their inveterate pride and prejudices unqualify them for it.

27 But God hath chosen the foolish things of the world, to confound the wise, and God hath chosen the weak things of the world, to confound the things which are mighty :

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not : to bring to nought things that are.

power to effect. Thus demonstrating that doctrine to be the best and most important, which the philosophers accounted most ridiculous and unaccountable ; and bringing the Gentile † people into the true church, whom the insulting Jews despised as absolutely unfit for any divine favours.

† *ἵνα σο*  
*ἵνα.* 29 † That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness.

27. & 28. But now, to convince these men of the falsity of their pretended wisdom, God has shown them, that this one plain point of doctrine, viz. of a crucified Redeemer, has more in it for the divine glory, and good of mankind, than all their speculations and traditions could ever reach to. And by a few illiterate fishermen, men of no liberal education, learning, or human eloquence, has declared those truths, and confirmed them by such miracles as are above all human understanding to invent, or

29. Which is enough to silence all their further boastings in their own learning and accomplishments.

30. Such then is the excellent and comfortable dispensation you are now under, as the disciples of Jesus Christ : whose life and doctrine

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\* Ver. 26. Τὴν κλήσιν ὑμῶν, *Your calling*. Which may either signify their *call* to the *gospel religion* in general ; or the particular *call* of their *ministers* to their *office*. The former seems the much more natural sense ; but I have expressed them both.

† Ver. 28. τὰ ἐξουθενούμενα, τὰ μὴ ὄντα,

teousness, and sanctification, and redemption, doctrine is the most perfect A. D. 57. scheme of spiritual knowledge and wisdom; and whose death and sufferings have put you into the truest capacity of pardon and reconciliation to God, and made you his peculiar church and people.

31 That according as it is written, He that glorieth, let him glory in the Lord. 31. So that by relying no longer upon human learning and eloquence, nor Jewish traditions, but upon this principle of a crucified Saviour, you will act most agreeable to those words of the prophets, (Isai. lxxv. 16. Jer. ix. 23, 24.) *He that glorieth, let him glory in the Lord.*

## CHAP. II.

*Whereas their new Teachers of the Gentile Part, undervalued the Apostle for his Want of deep Speculation and Eloquence; he tells them, the Plainness and great Importance of the Christian Doctrine of a crucified Saviour stood in no need of such Arts to recommend and set it off; but would be disparaged by the Use of them, to ver. 6. Human Philosophy being utterly unserviceable for discovering Things that are Matters of pure Revelation: Which, as they are dictated only by the Inspiration, and effected by the Wisdom and Power of God, can never be attained by the utmost Progress of mere human Reason. If therefore Men would be duly instructed in Christianity, they must apply themselves, not to Philosophy, but Scripture; not to an eloquent Orator, but an inspired Apostle.*

1 AND I brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. 1. THE religion of Christ then being founded in this great article of a crucified Saviour, I did accordingly make that the main argument of my first preaching to you. Not endeavouring

A. D. 57. *deavouring to recommend it to you by any rhetorical flourishes, or fine speculations; but as a matter of divine evidence and revelation.*

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

2. That sort of learning was no part of my business with you. All I had to do was to instruct you in this fundamental point of Christ's *dying for our redemption and salvation.*

3 And I was with you \* in weakness, and in fear, and in much trembling.

3. And because my external qualifications of body, and speech \*, were such as would not set off my expressions to much advantage; and your prejudices, and oppositions † were so many; I preached this plain doctrine among you not without great concern, and fear of its having no good success upon you.

4 And my speech, and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power.

4. But indeed, would men duly consider it, there is no manner of occasion for a doctrine to be dressed out in flowers of learning and fine speeches, that is confirmed and demonstrated by the miraculous *evidences* of the *Holy Ghost.*

5 That your faith should not stand in the wisdom of men. but in the power of God. but upon the solid and

5. For your faith in the *Christian* religion, is not to be grounded upon the slender and uncertain foundation of *human learning*, infallible proofs of *divine miracles.*

6. And

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\* Ver. 3. *In weakness, and in much fear.* These words have either a reference to those of 2 Cor. x. 10. where he says, *His bodily presence was* (thought) *weak, and his speech contemptible*; or else they are meant to express St. Paul's *modesty*, and *humility* in his conduct toward Christians; qualities directly opposite to the *pride* and *vanity* of the *false teachers* at Corinth; or else, *lastly*. they may be taken to express the *hardships* and *persecution* St. Paul lay under while at Corinth; of which we read Acts xviii. 6.—11. which last Dr. Mills thinks to be the true sense.

† Acts xviii. 6, 9.

6 Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought.

see it to be a dispensation full of the highest wisdom; such as far exceeds their weak schemes of *philosophy*, and baffles, and confounds all the learning, and authority of Jewish doctors and councils.

7 But we speak the wisdom of God in a mystery, *even* the hidden wisdom which God ordained before the world unto our glory.

ges not discovered at all to the Gentile world; but *now* clearly revealed to all the world, and proved to be the only means of glory and happiness to all true believers.

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

understood it, they could never have condemned, and crucified their own Saviour, and glorious *Messiah*.

9 But as it is written, Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

ferent from what the world apprehended and expected them to be.

6. And though you *philosophers* A. D. 57- and Jewish doctors may be apt to despise this plain and undisguised truth; yet let me tell you, all *Christians* that have any clear \* understanding of the nature and design of their religion,

7. Such is the article of a *crucified Saviour* for the redemption of mankind; a dispensation foretold indeed by the *prophets*, but not rightly understood by the Jewish nation, and for many ages

not discovered at all to the Gentile world; but *now* clearly revealed to all the world, and proved to be the only means of glory and happiness to all true believers.

8. Even the Jewish doctors and council, I say, who had these prophecies before them, but had yet quite wrong conceptions of Christ and his religion. For had they any way considered and under-

9. And thus the *gospel* dispensation, and their stupid ignorance of the true nature of it, prove very agreeable to those words of the prophet (Isai. lxiv. 4.) *wherein he describes the blessings, and privileges of the kingdom of the Messiah*, as quite different from what the world apprehended and expected them to be.

10. These

\* Ver. 6. Perfect. *τελειους*.

A. D. 57. 10 But God hath revealed *them* unto us by his Spirit : for the Spirit searcheth all things, yea, the deep things of God. 10. These being matters above the sphere of *human reason*, God has been pleased to reveal them to the world by *inspired* men ; first by the predictions of his *prophets*, and *now* more *clearly* and expressly by us his *apostles*, by the communication of that *Holy Spirit*, who knows and is perfectly acquainted with the whole purpose and will of GOD.

11 For what man knoweth the things of a man, save the spirit of man which is in him ? even so the things of God knoweth no man, but the Spirit of God. 11. For as nobody can tell the inward thoughts and designs of any *man*, but the man himself ; so is it infinitely much more beyond the reach of *human* art or wisdom to find out, or discover before-hand the secret counsils of God toward mankind. It is his own *Holy Spirit* alone that can be acquainted with them, and declare and make them known to mankind, by his inspirations given to his *apostles* and ministers for that purpose.

12 Now we have received, not the spirit of the world, but the Spirit which is of God ; that we might know the things that are freely given to us of God. 12. Wherefore the knowledge that *I*, as a *Christian apostle*, pretend myself to have, and to instruct you in, is quite different from, and superior to, that of *secular learning*. It is this *inspired* knowledge which God has endowed me with for the right understanding, and teaching his true and saving religion.

13 Which things also we speak, not in the words which mans wisdom teacheth, but which the Holy Ghost teacheth ; comparing spiritual things with spiritual. 13. Which religion I preach and persuade mankind into, without any nicety of *speculation* ; or arts of *oratory* ; but by the pure *inspirations* of this *Holy Spirit* ; showing and demonstrating to them, how those prophecies of the *Old Testament* are now, by the *same Spirit* under the *gospel*, explained, and perfectly accomplished in CHRIST and his religion ; and



and by confirming those explanations by the power of A. D. 57.  
*miracles*.\*

14 But the natural man receiveth not the things of the Spirit of God: For they are foolishness unto him, neither can he know *them*, because they are spiritually discerned.

14. Now it would have been impossible for you or I to have ever understood those scripture *prophecies*, or to have seen the truth of the gospel-doctrines by the mere help of † natural † *reason* and *philosophy*, or Jewish *traditions*; because they are matters of pure *revelation*, and quite wide of all methods of human *sciences*; much less still can a *sensual* † man, a man possessed with the *cares*, *pleasures* and *lusts* of the present life, be supposed to have any true taste or knowledge of the doctrines and virtues of *Christianity*, which can be relished by none but virtuous and sincere minds.

15 But he that is spiritual, judgeth all things, yet he himself is judged of no man.

15. Nor ought any of you, upon those bare *human* principles, to judge, or positively determine who are the best and able *ministers* of the *gospel* religion. It must be a person endowed with true notions of that religion as a *revelation*, that can pass a true judgment upon either its *doctrines* or its *preachers*. And for a man that thinks and acts nothing but upon maxims of *human learning*, to determine about the orthodoxy of a Christian teacher, and an *inspired* apostle, is to act quite out of his sphere, and to meddle with what he cannot understand.

VOL. I.

Y

16. For

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\* Ver. 13. Comparing spiritual things with spiritual, Πνευματὰ πνευματικῶς συγκρίνουσ. The πνευματικῶς, spiritual, may signify either spiritual things, as in the paraphrase, or spiritual persons; the sense then being this, *Declaring or adapting these spiritual doctrines of the gospel to spiritual persons*, i. e. Christians endowed with the Holy Spirit, to enable them to understand them, as Le Clerc thinks. But this latter seems to be a very forced interpretation, and not agreeable even to the word, πνευματικῶς, which is plainly of the same gender with πνευματικά, and so ought to be rendered, *things*, viz. the things mentioned in ver. 9, 10, 11, and 12.

A. D. 57. 16 For who hath  
 known the mind of  
 the Lord, that he may  
 instruct him? But we  
 have the mind of  
 Christ.

16. For how is it possible such  
 a person can understand the re-  
 vealed will of God, so as to be  
 able to inform, and correct us\*  
 who act and preach only by the  
 dictates and power of his *Holy*

*Spirit*? You have no reason then to prefer other teachers  
 before me, upon account of their eloquence, or *philoso-*  
*phy*, for it is not *that*, but *inspiration* that denominates a  
 true Christian *apostle*.

### CHAP. III.

*The new Teachers preferred themselves before St. Paul, for  
 preaching higher and deeper Points of Christianity than he  
 did. The Apostle tells them, their excessive Pride in human  
 Learning, and their factious Temper was a just Reason  
 why he taught them only the first and fundamental Points  
 of the Christian Religion, and made their Progress so slow,  
 to ver. 5. No Teachers ought to exalt themselves, for all  
 are but Ministers of Christ, and not their own Masters,  
 to ver. 10. They did but build upon the Apostle's Founda-  
 tion, and it behoved them to take Heed what Doctrines  
 they built, for they must pass a severe Examination. The  
 Danger of false Doctrines, to ver. 18. The folly of pre-  
 ferring any Teachers for their mere human Accomplish-  
 ments.*

1. A N D, I, bre-  
 thren, could  
 not

1. A Nother reason why you  
 prefer your new teachers  
 before

\* Ver. 16, *ὅς συμβιβαστοὶ αὐτῷ.* *That he may instruct him.*  
*Αὐτῷ him,* is thought by some to relate to *κερὶν* the Lord;  
 and then the sense must be, *That to pretend to know more of*  
*Christ than he has revealed, is to pretend to teach Christ himself.*  
 But the natural construction, and the scope of the apostle,  
 seem plainly to determine it to relate to the *πνευματικὸς*, the  
*inspired person*, as in the paraphrase.

Ibid. *Who hath known the mind of the Lord?* These words  
 seem plainly to be quoted from Jerem. xxiii. 18. where the  
 prophet uses them in the same manner against the *false pro-*  
*phets*, as St Paul does here against the Grecian *philosophers*.

not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. before *me*, is, that they teach you further and deeper in the Christian religion than I did. Now, the true cause why *I*, at first, instructed you in none of the higher and more particular points of this faith, was, that I found you unfit for them. Your bigotry to philosophical learning, and the factious disputing temper that reigned in you, made you perfect *children* in the knowledge of the true gospel principles. A. D. 57.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

2. And as such *children* I was forced to treat you, by spending the greatest part of my time with you in the first and plain doctrine of the Christian faith, viz. That of a *crucified Saviour*, and could hardly bring you to a right apprehension of *that*. Nay, I perceive you are not yet brought to it.

3 For ye are not carnal: for whereas *there is* among you envying and strife, and divisions, are ye not carnal, and walk as men?

4 For while one faith, I am of Paul and another, I am of

3. & 4. For had you made any considerable progress in the Christian religion, and were not still wedded to your old *human* notions; how could there be such differences and contentions, such ranking into leaders and parties, as I find among you?

5 Who then is Paul, and who is Apollos, but ministers in whom ye believed, even as the Lord gave to every man?

5. But, pray, what is Paul, or Apollos, or Peter? What are the most powerful *teachers* you so much boast of, and list yourselves under? The very best of us are no *authors* of the religion they preach; they are but Christ's *commissioners*, endowed with several sorts of gifts from *him*; all preaching to you the *same* doctrines and principles by which you were at first converted.

6 I have planted, Apollos watered: but God gave the increase.

So

6. & 7. For instance, I planted the gospel *first* among you; Apollos came afterward and instructed

Y 2

ed

A. D. 57. 7 So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.

Are *we* or *any* of *you* more than *ministers* of Christ, that you should thus value and set up one above another, as if *they* were your perfect *masters* and *Saviours*?

8 Now he that planteth, and he that watereth are one: and every man shall receive his own reward, according to his own labour.

degrees of diligence and fidelity wherewith every one discharges his ministry.

9 For we are labourers together with God: ye are Gods husbandry †, *ye are* Gods building.

abric we work upon; you still are equally God's workmanship, let who will of *us* have the hand in cultivating and building you up in his faith.

10 According to the grace of God which is given unto me, as a wise master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

and built upon my care what doctrines

ed you farther in it, and others perhaps after him carried you on still higher. But was not *mine* and *his* and *their* doctrine all from one and the same God, and to the same end and purpose?

8. Our apostolical office is all one \* and the *same*, as derived from the authority of Heaven. And therefore those who would be magnified above *me*, ought to consider, it is God, not *men*, that is to reward us according to the

9. We are all *equally* the ministers and servants of God, and the best of us are no *more*; and you Christian people whom we convert are the *field* † or fa-

10. It was *I* that first instructed you in this religion, and according to the tenor of my office, and the spiritual knowledge and powers bestowed on me, I did sincerely, and like a true architect, lay the foundation of, your Christian faith, in this plain and solid truth of a *crucified Redeemer*. Others came after me foundation. But let them have a they build on it; and take you heed

\* *ἑν ὄντι*, *Are all one*. See 1 John v. 7.

† *ἡ ἀρόρις*, *God's field*.

heed how you magnify and extol *them* above *me* your A. D. 57.  
first and principal teacher.

11 For other foundation can no man lay, than that is laid, which is Jesus Christ.

11. For as this article is the *first* and only sure foundation of all Christian doctrines, so no doctrines can be true that are not agreeable to, and consistent with it.

12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble,

12. & 13. And whatever the doctrines be that your new *teachers* raise, whether sound and orthodox, or false and deceitful: Let them know there is a \* day a coming that will as perfectly try and distinguish them as the fire does the dross from the silver.

13 Every mans work shall be made manifest. For the day \* shall declare it, because it shall be revealed by fire; and the fire shall try every mans work, of what sort it is.

14. Whoever teaches what is good and wholesome, and will stand the test, he shall receive a reward proportionable to his diligence and sincerity.

14 If any mans work abide which he hath built thereupon, he shall receive a reward.

15 If any mans work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so †, as by fire.

15. But whoever broaches and propagates any false and dangerous doctrines, they will prove then like a house of straw that cannot stand the fire, but is immediately burnt and consumed by

it. Only if the man preached them through mere *ignorance*, and not from any base and malicious *design*; though his work, *i. e.* his doctrine be condemned, he may *himself* be saved; but then he is saved just as a man is, that is pulled out † of the fire when his house is in flames about his ears, *i. e.* not without great hazard and difficulty.

Y 3

16. Let

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\* Ver. 13. ἡ ἡμέρα, *The day*. Either the time of the destruction of Jerusalem, or the day of *judgment*, or else both. But the latter seems principally intended.

† See Jude 23.

A. D. 57. 16 Know ye not  
 { that ye are the temple  
 of God, and that the  
 Spirit of God dwell-  
 eth in you ?

was ; and that the same God who formerly manifested himself among the Jewish people, and was said to dwell in their temple, does now, in a much more eminent and effectual manner, dwell in you as his Christian church, by the fuller inspirations, powers, and evidences of the Holy Spirit.

17 If any man de-  
 file the temple of God,  
 him shall God destroy :  
 for the temple of God  
 is holy, which temple  
 ye are.

much greater than profaning the courts or services of the Jewish temple. Such a man cannot escape a final and most dreadful punishment.

18 Let no man de-  
 ceive himself : If any  
 man among you seem-  
 eth to be wise in this  
 world, let him become  
 a fool that he may  
 be wise.

plain and simple truths of Christianity, which, as mean and foolish as they are now apt to account them, will at last prove to be their highest wisdom, and their great-  
 est interest and concern.

19 For the wisdom  
 of this world is fool-  
 ishness with God : for  
 it is written ; He tak-  
 eth the wise in their  
 own craftiness.

20 And again, The  
 Lord knoweth the  
 thoughts of the wise,  
 that they are vain.

16. Let your new and false  
 teachers moreover consider, that  
 the Christian church is the tem-  
 ple of God, in a much higher  
 sense than the Jewish temple ever

17. Now to teach a false doc-  
 trine, and thereby to divide and  
 break the peace of the Christian  
 church, especially if it be done  
 wilfully and knowingly, is to de-  
 file the church of GOD ; a crime

18. Beware then, and let none  
 of your teachers draw you or  
 himself into so fatal a miscarriage,  
 by their philosophy, eloquence, or  
 vain traditions. If they pretend  
 to wisdom above other men, let  
 them show it, by embracing the

19 & 20. Since, by this gospel  
 dispensation, God has plainly de-  
 monstrated the folly and insuffi-  
 ciency of all human learning and  
 subtlety for the salvation of man-  
 kind ; agreeable to those words  
 of Job v. 13. and of Psal. xciv.

11.

21 Therefore let no man glory in men: for all things are yours.

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

Jews. You were *all* designed by God to live and die to the same happy ends and purposes. The comforts and privileges, afflictions and troubles of the *present* life, and the future joys of the *next*, are the intended portion of you *all* alike.

23 And ye are Christs; and Christ is Gods,

but this, that you are members of the church of Christ, the common author of all our blessings; and that you are all *his* peculiar church and people, as *he* is the Son of God, and by him appointed to be the Redeemer, Saviour, and Governor of mankind.

21. & 22. Wherefore do not <sup>A. D. 57.</sup> any longer divide and distinguish yourselves under different *teachers* and parties. All the true *ministers* of Christ, and all that concerns the salvation of mankind, belongs equally to you *all*. Paul and Apollos, and Peter are apostles to you *all*. The world \* was made for you *all*, Gentiles as well

23. And if so, the chief matter of your glorying ought to be, not any new *teachers*, or new *opinions*;

but this, that you are members of the church of Christ, the common author of all our blessings; and that you are all *his* peculiar church and people, as *he* is the Son of God, and by him appointed to be the Redeemer, Saviour, and Governor of mankind.

## CHAP. IV.

*The Apostle again declares he aims at no peculiar respect as the Head of a Party. Desires only to be esteemed as an Apostle, and faithful minister of the Gospel. Is not afraid of the Censures cast upon him; and is so far from rashly judging other Men, that he will not absolutely justify himself, though he be not conscious of any Neglect of his Office.*

Y 4

five.

\* Ver. 22. "ΕΙΣΤΗ ΚΟΣΜΟΣ, Or the world. Note, the Jews vainly imagined the world was created for the seed and posterity of Abraham only. Against which fancy this seems plainly to be levelled.

*fice. Exhorts them to let Christ judge his own Ministers. He argues with the Heads of their Faction. Represents their Pride and Vain Glory, and his own Labours, Sufferings, and Patience. Recommends himself and his Doctrine to them, for their imitation and practice. Proposes to send Timothy to them, to give them still further Assurances how constant he was to himself and them. And threatens those who suggested, he dare not make his personal Appearance among them.*

A. D. 57. **L**ET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

people whatever; all I aim at is, to be esteemed and respected as what I really am, viz. an *apostle* of Christ, a steward intrusted by *him*, to dispense and preach the gospel doctrine.

2 Moreover, it is required in stewards that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of mans judgment: yea, I judge not mine own self.

In the sight of God. In the mean time, I shall be so far from imitating their practice, of rashly censuring other men, that I will not presume so much as to an *absolute* justification of *myself*.

4 For I know nothing by myself, yet am not I hereby justified: but he that judgeth me is the Lord.

1. **A**S I discourage and discountenance all gospel ministers\*, from setting up for *leaders of parties*, so do I fully practise this lesson *myself*. For

I desire to be called *master* by no people whatever; all I aim at is, to be esteemed and respected as what I really am, viz. an *apostle* of Christ, a steward intrusted by *him*, to dispense and preach the gospel doctrine.

2. And as the chief good property of a *steward* is to be faithful in his office, *that* is the only character I desire to have among you.

3. And though some of your ambitious *teachers* would insinuate to you, as if I were not so, it gives me no great pain what they or any other people judge of me, so I be but sincere and true

In the mean time, I shall be so far from imitating their practice, of rashly censuring other men, that I will not presume so much as to an *absolute* justification of *myself*.

4. For though I am not conscious, I have any way wilfully neglected or betrayed my trust as an *apostle*, yet I shall not insist upon that, to justify myself to you

\* Chap. iii.



you at present, but leave it to God to declare my sincerity at the great day of accounts. A. D. 57.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God.

pretences in some persons you now so highly magnify and extol. And as he will *then* set an estimate upon every one according to his real deserts, it is to no purpose for you to load them with vain applauses *now*.

6 And these things, brethren, I have in a figure transferred to my self, and to Apollos, for your sakes: that ye might learn in us not to think of *men*, above that which is written that no one of you be puffed up for one against another.

6 For who maketh thee to differ *from another*? And what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?

*own*, attained by your *own* parts and learning, and that you were not beholden to God at all for them.

5. Do you all then follow my example herein, pass sentence neither upon me, nor any of your spiritual *ministers*, but wait for that solemn day of trial, in which Christ will come and lay us all open; and may perhaps show those to be innocent and faithful whom *you* may *now* esteem otherwise; and discover abundance of secret frauds and hypocritical

6. I have thus made use of my *own* name and that of Apollos\*, mine and your friend, as the most proper instances in the present argument. I name no *other* of your *heads* and *teachers*, that I may offend and exasperate none. But I hope since *we* disclaim all titles of distinction among you; *others* may well be so modest as not thus to magnify themselves any longer.

7. For let me ask those mighty pretenders a little further. Suppose you really had such spiritual *gifts* and endowments as exceeded mine; did you not receive them from the same *Holy Spirit* that gave mine to *me*? But your insulting and proud behaviour looks as if you thought them your

8. You

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\* Chap. iii. 5, 6, 7, 8. i. 12, 13.

A. D. 57. 8 Now ye are full,  
 now ye are rich, ye  
 have reigned as kings  
 without us, and I  
 would to God ye did  
 reign, that we also  
 might reign with you.

only wish you were truly prosperous and flourishing in the concerns of true religion, that I might come and partake of your happiness.

9 For I think that  
 God hath set forth us  
 the apostles, last, as  
 it were appointed to  
 death, for we are made  
 a spectacle unto the  
 world, and to angels,  
 and to men.

to be brought *lost* upon the theatre, either to fight with wild *beasts*, or with the *gladiators*, or else to be thrown naked and disarmed to their adversaries; and so were sure to be destroyed by them.

10 We *are* fools  
 for Christs sake, but  
 ye *are* wise in Christ:  
 we *are* weak, but ye  
*are* strong; ye *are* ho-  
 nourable, but we *are*  
 despised.

teacher, am subject to reproaches and † suffering; *you* are esteemed consummate and happy ones; and while you are honoured, I am set at nought.

11 Even unto this  
 present hour we both  
 hunger and thirst, and  
 are

8. You abound much in your own wisdom; you esteem yourselves rich in knowledge, you have no need (you think) of *my* assistance in the *ministry*; but seem to rule and reign in the utmost prosperity without me. I

9. But while *you* thus flourish and triumph; *my* portion is to be despised and slighted; the true *apostles* of Christ are the marks of the malice of evil spirits, and of evil men; to them *we* are exposed, like those poor criminals \* among the Romans that were wont

10. I am called *ignorant* and *ill-literate* for preaching the *plain* articles of the *Christian faith*; while *you* from your deep speculations, and traditions, glory in the titles of wise men and *philosophers*, I am counted a mean imperfect †

11. You live in a rich and plentiful city, while I am forced to travel from place to place, and endure

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\* The *gladiators*, called by the Greeks *εισιδαταίται*, men devoted to certain death upon the stage.

† Ver. 10. 'Ασθενής *weak* 'Ασθενία, signifies either *infirmities*, or *suffering*, in St. Paul's epistles. It not being certain which it means here, I have expressed both senses.

are naked, and are buffeted, and have no certain dwellingplace. endure hardships and reproaches A. D. 57.  
of every kind.

12 And labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it.

13 Being defamed, we entreat: we are made as the filth of the world, and *are* the off-scouring of all things unto this day.

14 I write not these things to shame you, but as my beloved sons I warn you.

treat me more like a

15 For though you have ten thousand instructors in Christ, yet *have ye* not many fathers; for in Christ Jesus I have begotten you thro' the gospel.

and *first* made you

16 Wherefore I beseech you be ye followers of me.

you in; and particularly your new *teachers*, not to set up themselves any longer against others, but to imitate *me* in a meek and uniform behaviour.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

12.& 13. I maintain myself by my own labour. When I am reviled, I bless those that revile me; when persecuted, I bear it patiently. When I am defeated and slandered, I only entreat people to have a more charitable opinion of me; and by some I am treated as no better than the most vile and impure thing that can be.

15. Now, I do not mention this ill usage of yours so much to shame and vex you, as to draw and persuade you like *children*, to treat me more like a spiritual *father* for the future.

16 And surely I may *claim* a just respect from the generality of you Corinthian Christians. For had you ten thousand new *teachers*, never so famous among you, you cannot deny but *I* was the person that taught you the gospel, and *first* made you *Christians*.

16. And let me entreat you all to keep to the same rule of faith and doctrine I at first instructed

17. To convince them of which behaviour of mine, I now send my beloved Timothy to you, who can sufficiently testify my doctrine and practice in every church I am concerned in.

A. D. 57. 18 Now some are  
 { puffed up as though  
 I would not come to  
 you.

19 But I will come  
 to you shortly, if the  
 Lord will, and will  
 know, not the speech  
 of them which are  
 puffed up, but the  
 power.

what *spiritual* gifts and qualifications they are endowed  
 withal. Those are the things that qualify a true Chris-  
 tian *apostle*.

20 For the king-  
 dom of God is not in  
 word, but in power.  
 human *learning*, but by  
 the inspiration and miraculous  
 endowments of the *Holy Ghost*.

21 What will ye?  
 shall I come unto you  
 with a rod, or in love,  
 and in the spirit of  
 meekness?

them with brotherly love and tenderness; but if not, I  
 shall use my *apostolical* power, and inflict such severe  
 punishment upon them as their carriage deserves.

18 Some of your new *teachers*  
 perhaps may boastingly pre-  
 tend that I send Timothy, because  
 I dare not come and vindicate  
 myself in person.

19. But let them be assured, I  
 shall shortly be with them, by  
 God's help; and shall not only  
 clear *myself*, but take an ac-  
 count of *them* too. I shall not  
 examine what *eloquence* and *phi-*  
*losophy* they are masters of, but

20. For the *Christian* religion  
 is not to be understood, preached  
 and propagated by the powers of  
 human *learning*, but by the inspiration and miraculous  
 endowments of the *Holy Ghost*.

21. And let them take warn-  
 ing, and choose how they will be  
 treated by me. For if they will  
 reform and correct this proud and  
 insolent behaviour, I shall treat  
 them with brotherly love and tenderness; but if not, I  
 shall use my *apostolical* power, and inflict such severe  
 punishment upon them as their carriage deserves.

## CHAP.

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\* Ver. 21. 'Εν ῥάβδῳ. *With a rod*, most probably signifies  
 such *corporal* punishments as the apostles were enabled by a  
 miraculous power, to inflict upon obstinate offenders, as in  
 the case of Ananias and Sapphira. See chap. v. 4, 5. 2  
 Cor. xiii. 10. and 1 Tim. i. 20.

## CHAP. V.

*One of the Faction against St. Paul had married his Mother-in-Law, even while her Husband lived. Some of the Faction defend him. The Apostle severely handles him, and exhortulates with them. Warning against the Sin of Uncleannefs, and fo much as converfing with any Chriftian that was notoriously guilty of it. He exhorts the Church to excommunicate and punifh fuch Offenders.*

**I** IT is reported commonly that there is fornication among you, and fuch\* fornication as is not fo much as named amongft the Gentiles; that one fhould have his fathers wife.

a thing that many *heathens* are afhamed of, if it be not exprefsly forbidden in their laws.\*

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you.

3 For I verily as abfent in body, but prefent in fpirit, have judged already, as though

**I** Threatened (chap. iv. 19, <sup>A. D. 57.</sup> 21.) to come among you, and take due cognizance of your mifcarriages; and it is time for me fo to do, for I am certainly informed of *one* moft scandalous crime committed among you at Corinth. One of you, it feems, has married his mother-in-law;

2. And yet fome of *you*, becaufe perhaps the man is of their party (and a leading man in it,) feem to encourage and glory in him, inftead of excommunicating and lamenting him as a lewd and profligate perfon.

3. Now, though I am not prefent with you, I give you my pofitive *orders* about this man, with the fame authority and direction of

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\* Ver. 1. *Fornication*, *porneia*, *uncleannefs*; including all the feveral kinds of it. That of *inceft* here, and the *ref* in the following chapters, are eafily diftinguifhed by an attentive reader. See Mr. Locke's NOTE on this verfe.

A. D. 57. though I were present, *concerning* him that hath so done this deed;

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ.

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

\* See chap. iv. 21.  
1 Tim. i. 20.

6 Your glorying is not good: know ye not that a little leaven leaveneth the whole lump?

corrupt and spoil the principles of your whole church.

7 Purge out therefore the old leaven that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

to him, unless you clear and purge yourselves of such wickedness and wicked persons as *this*, with as much care and concern as the Jews did their houses of all leaven, before they eat their passover.

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

up to the *gospel* purity and sincerity.

of the *Holy Spirit*, as if I were actually among you.

4. & 5. That in a full assembly of your church, by the authority of our Lord Jesus Christ, and under my spiritual direction, you immediately expel this man from the Christian church, and deliver him to Satan, till by sufficient punishment, both of mind and body,\* he is brought to a due sense of his crime, and by a true repentance may be restored to the church, and at last be saved.

6. Certainly, to defend and boast in so notorious an offender, is of dreadful consequence. Such an example thus unpunished, will in a little time, like leaven, cor-

7. Remember you are *Christians*; that Christ the Son of God, the true Paschal Lamb, was slain for your redemption from sin and misery; and that it is impossible you can be his true *church*,

or perform any acceptable service to him, unless you clear and purge yourselves of such wickedness and wicked persons as *this*, with as much care and concern as the Jews did their houses of all leaven, before they eat their passover.

8. No religious duties, I say, but especially that of the holy *sacrament*, the solemn commemoration of his death and sufferings, can be duly performed by you, till you free yourselves and your church of such open unclean practices, and vile pretenders; and live

9 & 10.

9 I wrote unto you in an epistle, not to company with fornicators.†

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

immorality, for I know ye cannot well avoid that; and I might as well bid you leave the *world*, as not converse with the people you live amongst.

11 But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an

12 For what have I to do to judge them also that are without? do not ye judge them that are within? ‡

But it is your business, and your indispensable duty too, as *Christians*, to condemn and punish the scandalous members of your *own* religious society.

13 But them that are without, God judgeth.‡ Therefore put

9. & 10. I was intended \* to A. D. 57. write to you before this, to warn you not so much as to converse \* *ἔγγιστα*. with any people given to notorious † *Πόρνοις*. \* *unchannefs*. I do not meanSec ver. 1. that you should renounce all conversation with your *heathen* neighbourhood (whose very religion and laws allow them in some kinds of this vice, and) who are generally addicted to covetousness, extortion, or some such im-

morality, for I know ye cannot well avoid that; and I might as well bid you leave the *world*, as not converse with the people you live amongst.

11. My meaning is (and I now particularly charge you to observe it) that you utterly refuse to converse with, or take any notice of any *Christian* professor, be he who he will, that is known to be guilty of such notorious practices.

one, no not to eat.

12. As for *heathens*, I say, and the crimes they are guilty of, it is not mine nor your business to call them to an account, or pass a judicial sentence upon them.

13. Leaving the *heathens* therefore to the judgment of GOD, their just and proper Master, do your

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‡ Ver. 12. 13. Note, The true pointing of these two verses is, most probably, that which Theophylact observes to have been in some copies; and the reading should be this, *For what? Have I any thing to do to judge them also that are without? No; judge ye them that are within; them that are without God judgeth.*

A. D. 57. put away from among yourselves that wicked person. your duty as a *Christian* church; and excommunicate that wicked incestuous person, till he repents and reforms.

## CHAP. VI.

*It seems by this Chapter, as if the Case of the incestuous Person had been tried in the Heathen Courts of Justice, at least some other Quarrels between the Christians of Corinth had been so, to the great Scandal of the Religion of Christ. The Apostle reprimands them for this great Imprudence; shows that Christians may and ought to decide their own Differences among themselves, and not bring them into Heathen Judicatories; exhorts them to Justice, Purity, and Peace. Warns them again from the great Sin of Uncleanness. Uncleanness is a particular Disgrace to the body of a Christian, and on Affront to Christ, whose Members we are. Our Bodies are the Temples of the Holy Ghost. They are dedicated to the Service of Christ, and are to partake of the future glory and Happiness.*

**I** DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

case of the *incestuous* person, or any other matter of injustice and quarrel among *Christians*, before the *heathen* courts of justice, and not decide it among *yourselves*?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye

**I** F then it be your privilege and your duty as a *Christian* society, to censure and condemn the gross miscarriages of your own members, how imprudent and foolish is it in you to bring this

case of the *incestuous* person, or any other matter of injustice and quarrel among *Christians*, before the *heathen* courts of justice, and not decide it among *yourselves*?

2. & 3. Have your new *teachers* taught you no better than this? Have they quite forgot the noble privilege foretold by the *prophets*, and promised by Christ to



ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

to all good christians, but to us <sup>A. D. 57.</sup> his *apostles* in particular, of appearing and sitting with him in judgment upon the whole \* world, and even upon wicked *spirits* themselves? And can you think that persons so highly privileged, as to the *future state*, can be any way unworthy or insufficient to decide a small controversy of the *present* life; or to determine the cause, and punish the crime of a *temporal* transgressor? See and compare Matth. xix. 28. Luke xxii. 30. Dan. vii. 9, 22. Revel. xx. 4.

4 If then ye have judgment of things pertaining to this life, set them to judge who are least esteemed in the church.

4. Whenever therefore you have any debate about matters of right between man and man, that the parties themselves cannot settle, if you do not think fit to trust your church *governors* with it, refer it to an arbitration of two or three, of even the meanest of your *christian brethren*, rather than bring it before *heathen* judges that do not belong to the church at all, but are the persecutors and destroyers of it.

5 I speak to your shame. Is it so that there is not a wise man amongst you? no not one that is able to judge between his brethren?

6 But brother goeth to law with brother, and

5. & 6. But now let me, to their shame, ask them that pretend to so much wisdom among you; are none of your philosophical teachers *wise* enough, none of their orators *powerful* enough, none of their doctors *learned* enough, to decide a small case of common right between christian

VOL. I.

Z

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\* Ver. 2. Οἱ ἅγιοι τὸν κόσμον κρινῶσι, *The saints shall judge the world.* I here give that sense of these words, which seems to me the most unexceptionable of any. Dr Hammond has some scripture in the Paraphrase to support it; whereas those passages of Dan vii. 18. and Isai. xlix. 23. quoted by Dr Lightfoot and Dr Whitby, to prove they signify christian magistracy, are of too general a latitude to be *restrained* to *temporal* power.

A. D. 57. and that before the christian neighbours: But they unbelievers? must needs go to law, and expose one another in *heathen* courts, to the scandal and dishonour of the peaceable religion of the *gospel*?

7 Now therefore there is utterly a fault among you, because ye go to law one with another: why do ye not rather take wrong? why do you not rather suffer yourselves to be defrauded?

8 Nay, you do wrong and defraud, and that your brethren. 8. But I find many of you are so far from this *christian* temper of bearing injuries with patience, that you do injustice even to your *christian* brethren, without any scruple of conscience, as it is evident in the case of this *incestuous* person and his abettors.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind:

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 9. & 10. Strange! that your admired *teachers* should suffer you to imagine, that any unjust person can inherit the gospel-blessing! If they would keep you still in ignorance, let me assure you, no unclean person, nor idolaters, nor effeminate, nor Sodomite, nor thief, nor greedy defrauder, nor drunkard, nor uncharitable railer, nor extortioner, is fit for *heaven*, or can possibly enjoy the happiness of it.

11 And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God. 11. To such vices as these, many of you Corinthians were subject in your *heathen* state. But by becoming *christians*, and being baptized into the faith of the gospel, and by having the endowments of the *Holy Ghost* conferred on you, you were cleansed from the guilt,

12 All and

and received the pardon of them all, and so are indispensably obliged for the future to forsake the practice of them. A. D. 57.

12 All things are lawful unto me, but all things are not expedient; all things are lawful for me, but I will not be brought under the power of any.

12, And as to that particular vice of *uncleanness*, (as in the special case of the man that married his mother-in-law) supposing it were not evidently an unlawful thing in itself, (as some of you pretend) yet it would be very imprudent, and unworthy of a *christian* to indulge himself in a *disreputable* thing, and suffer himself to be enslaved to a domineering appetite.

13 Meats for the belly and the belly for meats; but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

13. Even in the case of the promiscuous use of *meats and drinks*; though *meats* are made on purpose for the belly, and the belly to receive them for the nourishment of the body, yet a prudent *christian* would never indulge himself at random; or be unwilling, for good reasons, to debar himself of several of those gratifications that belong merely to this perishing and animal life. If we use our food with prudence, temperance and charity, God will bestow a better life upon us, wherein there will be no want of meats, nor bellies to crave them. But now in the case of our *bodies*, in relation to *women*, the argument is more conclusive; for our *bodies* were not made on purpose for *women*, (much less for *harlots*) but for far nobler purposes, viz. for the service and honour of *Christ*, to be his members, as he is the redeemer, head, and saviour of our *bodies*, as well as of our souls.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

and will make them partake of the same glories.

15 Know ye not, that our bodies are, the

14. For the same divine power that raised up the body of *Jesus Christ*, our *head*, from the grave, will one day raise up the *bodies* of all true *christians*, his members,

15. & 16. Are you that pretend to so much knowledge, yet ignorant,

A. D. 57. the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 What, know ye not that he which is joined to an harlot, is one body; for two (saith he) shall be one flesh.

17 But he that is joined unto the Lord, is one spirit \*.

18 Flee fornication. Every sin that a man doth, is without the body; but he that committeth fornication, sinneth against his own body.

19 What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit which are Gods.

ignorant, that the very *bodies* of *christians*, are properly said to be the members of *Christ*, our glorified head? And is it fit or decent, think ye, to disparage and degrade *his* members, by making them the members of an *harlot*? God forbid! For this would be to dishonour the state of *matrimony*, instituted in these words, *they two shall be one flesh*, Gen. ii. 24.

17. In like manner, every christian, by his baptismal profession, is spiritually united to *Christ*, by the most strict and solemn obligation \*.

18. Avoid the sin of *uncleanness* therefore, as you value your own *bodies*, and the relation they have to *Christ*. No other sin does such an immediate indignity to our *bodies* as this.

19. Do ye not consider that the holy spirit dwells in the *bodies* of *christian* people, and that *they* as well as our *souls*, are dedicated to the service of God, as his own right and property?

20. And his *own* they may well be, since he has purchased for them a glorious resurrection by the death of his Son. You are bound therefore to serve and honour him with the faculties and powers

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\* See and compare Ephes. v. 22, 23, to the end.

powers of both body and soul, to whom you entirely owe them, both by creation and redemption.

C H A P. VII.

*The Church of Corinth, consisting of Converts bred up in different principles of Gentile philosophy, or Jewish traditions, it was but too natural for them, by mixing those notions with the Christian doctrine, to disagree among themselves, while several of their ambitious Leaders, united against the Apostle. The more calm and sober part thereof sent several questions to him, desirous to be resolved, and fully bent to acquiesce in his determination. The answer of these questions makes up the remaining part of this epistle. The first whereof is about marriage, in this chapter; some Gentile converts being educated in a philosophical school, that recommended the promiscuous use \* of women; others in one that taught them wholly † to abstain from them; while the Jewish christians had been used to hear their doctors make it a point of conscience for all to marry by the age of twenty. The Apostle frames his answer with a just regard to the present state of the church in a time of persecution, and to the several tempers, gifts, and abilities of particular persons; and so gives his proper rules, both to married and single people; to them that actually were, had, or had not yet been in the conjugal state.*

**N**OW concerning the things whereof ye wrote unto

**I** Come now to answer the several questions proposed to me in your letter. And first, A. D. 57.  
Z 3 Whether

\* As Plato and his followers.

† So Pythagoras called them, *The enemies of reason and philosophy.*

A. D. 57. to me: *It is good for*  
 a man not to touch a  
 woman.

*Whether it be fit and convenient for*  
*christians to marry or not?* I allow,  
 in general, that the unmarried  
 state, and perfect abstinence from women is the freest  
 and most easy state of life.

2 Nevertheless *to*  
*avoid* fornication †, let  
 every man have his  
 own wife, and let e-  
 very woman have her  
 own husband.

2. But then, I say, where peo-  
 ple have not the gift of continency,  
 single persons ought to † marry,  
 and the married to keep † to their  
 own husbands and wives, to avoid  
 the sin of uncleanness.

3 Let the husband  
 render unto the wife  
 due benevolence: and  
 likewise also the wife  
 unto the husband.

3. And let all married pairs per-  
 form the conjugal duty to each o-  
 ther.

4 The wife hath  
 not power of her own  
 body, but the hus-  
 band; and likewise  
 also the husband hath  
 not power of his own

4. For man and wife have a  
 right and property in the bodies  
 of each other, and claim the duties  
 and offices of them.

5 Defraud you not  
 one the other, except  
*it be* with consent for  
 a time, that ye may  
 give yourselves to fast-  
 ing and prayer; and  
 come together again,  
 that Satan tempt you  
 not for your inconti-  
 nency.

5. Wherefore, whoever of you  
 are already married, do not deny  
 the duties of the marriage-bed to  
 one another, unless it be by mu-  
 tual consent, in times set apart  
 for special devotion and solemn  
 fasting; and when those devotions  
 are over, return again to your  
 conjugal society, for fear the de-  
 vil should take advantage of your

inclinations, and tempt you to the violation of the mar-  
 riage-bed.

6 But I speak this  
 by permission, and not  
 of commandment.

6. What I say, in the next  
 verse, is not indeed *particularly* de-  
 termined by any express com-  
 mand

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† Ver. 2. *ἑκάστη ἑαυτῆς ἴδιον*, *Let every many have his own*  
*wife*. *ἑαυτῆς* may either signify *to take*, or *to keep and re-*  
*tain still*; and I have expressed both acceptations. See Heb.  
 xii. 28.

mand of *Christ*; but I advise you herein as his *apostle*, A. D. 57. and agreeably to his holy religion, viz.

7 For I would that all men were even as I myself; but every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

12 But to the rest speak I, not the Lord; If any brother hath a wife

7. As to marriage in general, I could indeed wish, for several reasons, at present, that every christian among you could live single, or use the conjugal pleasures with the same temperance as I do. But as I know the temper and constitution of all are not alike, I must leave each of you to consider his own necessities, and manage accordingly.

8. & 9. Thus I advise single men and virgins, widowers and widows, to continue as they are, during these times of trouble and persecution\*, because it is the freest\* Ver. 16. and much less troublesome condition. But if they cannot contain, by all means let them marry; for the greatest inconveniencies of a married state, are infinitely preferable to the irregularity of impure and lustful inclinations.

10. & 11. As to married people, our Lord has left a plain command (Matth. xix. 9.) that no woman ought to be divorced from her husband but upon account of adultery. And if any woman has already left her husband upon any needless † occasion, let her endeavour to be reconciled to him, and not dare to marry any other man. And the same is incumbent upon husbands towards their wives.

12. & 13. Then as to those christians, be they men or women, that are already married to heathens, Z 4 though

† As the Jewish doctors taught they might. Lightfoot Exer. Heb. in Loc. See Matth. xix. 3.

A. U. 57. a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband, that believeth not, and she be pleased to dwell with him, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean: but now are they holy.

*then*; which they would not be, if the parents were *both* so.

(15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace \*.)

duties of our natural and civil *relation* even with *infidels*.

16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou O man, whether

though *Christ* has left no express rule relating to their case, yet I his *apostle*, who am influenced by his *spirit*, (ver 40.) do most earnestly advise, that if the heathen wife or husband will live peaceably and lovingly with them, the *Christian* spouse do not separate.

14. It would be a great injury to the *children* of such a couple, for the *christian* parent thus to leave them; for the children being instructed in the christian religion, (or at least designed to be so) may be reckoned as members of the christian church, although one of the parents continue an *heathen*.

(15 But if the *heathen* husband or wife is absolutely *resolved* to separate, let it be so. A *christian* in such a case is not enslaved and obliged to stay. Only remember that *christianity* obliges us to do all we *can* to act agreeably to the duties of our natural and civil *relation* even with *infidels*.

16. And this ought to be done upon *another* account, viz. because there is a probability, that a peaceable and a loving *christian* may, by a pious *example*

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\* Ver. 15. Note, The connection between the 15th and 16th verses, will be much clearer, if we suppose this 15th verse to be a *parenthesis*.



whether thou shalt *example, convert the heathen hus-* A. D. 57.  
 save *thy* wife? band or wife, to the faith of the  
 gospel, and so become the happy instrument of the  
 spouse's salvation.

17 But as God  
 hath distributed to  
 every man, as the  
 Lord hath called e-  
 very one, so let him  
 walk; and so ordain  
 I in all churches.

churches that I am concerned in.

18 Is any man cal-  
 led, being circumci-  
 sed? let him not be-  
 come uncircumcised;  
 is any called in uncir-  
 cumcision? let him  
 not become circumci-  
 sed.

19 Circumcision is  
 nothing, and uncir-  
 cumcision is nothing,  
 but the keeping of  
 the commandments of  
 God.

20 Let every man  
 abide in the same cal-  
 ling† wherein he was  
 called.

21 Art thou called  
*being a servant*? care  
 not for it: but if thou  
 mayest be made free,  
 use it rather.

indeed is the better state of the two.

17. But whatever the success,  
 in this respect, may be, let every  
 christian continue contentedly in  
 that state and relation he was in at  
 his first conversion; and not think  
 that christianity frees him from  
 it. And this is my rule to all

18. If any one were a circum-  
 cised Jew before he was convert-  
 ed, he need not be ashamed of his  
 circumcision. If he were an un-  
 circumcised gentile convert, he  
 has no manner of need to be cir-  
 cumcised, though the Jewish zea-  
 lots would persuade him he has.

19. The Jewish law has now  
 nothing to do with mens salvati-  
 on thro' JESUS CHRIST. All  
 that a christian has to do, is to  
 live up to the gospel doctrine.

20. So again as to civil relati-  
 ons; let every one remain in the  
 † state wherein christianity found  
 him.

21. Thus, let him that was a  
*slave* to any master at the time of  
 his conversion, be contented to re-  
 main so, till he can lawfully and  
 honestly obtain his *freedom*, which

22. But

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† Ver. 20. ἑνὶ τῇ καλῇ κλησίᾳ abide in the same calling—  
 or in the same state and capacity.

A. D. 57. 22 For he that is called in the Lord, *being* a servant, is the Lord's free man: likewise also he that is called *being* free, is Christ's servant.

23 Ye are bought † with a price, be not ye the servants of men. so that though every one ought to discharge the duties of his civil relation to every man, yet he ought to regard no man so far as to violate his obligations to his divine master.†

24 Brethren, let every man, wherein he is called, therein abide with God. any natural or civil those obligations are

25 Now concerning virgins, † I have no commandment of the Lord; yet I give my judgment as one that hath obtained mercy of the Lord to be faithful.§

22. But let him not be discontented and impatient under his present servitude; for though he be a *slave* to a *man*, yet let him cheerfully consider, that as he is a christian, he is Christ's *freeman*,\* in the most honourable sense of true *freedom*; and the christian that is no man's *slave*, is yet a servant, and owes an absolute obedience to CHRIST, our common Lord and Master.

23. Remember then that *Christ* with his own blood, has purchased and made you his own servants; so that though every one ought to discharge the duties of his civil relation to every man, yet he ought to regard no man so far as to violate his obligations to his divine master.†

24. But let me warn you again, dear brethren, not to make your conversion to christianity an argument for breaking through any natural or civil obligation. Your religion and those obligations are perfectly consistent.

25. As for † people that were never yet married, Christ has indeed left no express command about their disposal of themselves. And I shall now give them my thoughts as a faithful apostle of his, and with just regard to the present state of the Christian church.

26. Namely.

\* Ver. 22. John viii. 36.

† Ver. 23. Ye are bought with a price; in the same sense as in chap. vi. 20. and the connexion is from the latter clause of the foregoing verse.

‡ Ver. 25. *In virginibus, virgins.* I express it as comprehending both sexes, the apostle's argument being equally concerned in both; and the use of the word in ver. 37. showing it to be so intended.

26 I suppose therefore, that this is good for the present distress, *I say*, that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

make the *present* distresses and trouble sit easier upon them, should not be forward to marry, provided they can live chastely without it.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned; nevertheless, such shall have trouble in the flesh; but I spare you.

29 But this I say, brethren, the time is short. It remaineth, that both they that have wives, be as tho' they had none:

30 And they that weep, as though they wept not; and they that rejoice, as tho' they rejoiced not; and they that buy, as though they possessed not.

31 And they that use this world, as not abusing it; for the fashion of this world passeth away.

32 But

26. Namely, that considering <sup>A. D. 57-</sup> the persecutions the church is now daily subject to, it were safer for them still to continue *single*.

27. But such as are already married, ought by all means to keep to their wives, let the times be what they will. I only say, they that are *single*, if they would

28. But if they cannot, let them marry, (for marriage has no manner of sin in it) all I say is, that it may be a troublesome state in a time of persecution, and having said this, I leave them to their own discretion.

29. And let me request of you all to remember, the present life is but short, and all its blessings uncertain, so that even a husband and wife are not such comforts as should make us set our hearts too much upon them.

30. The blessings of the present life, I say, are of short continuance, and so are its afflictions too: Wherefore let not them that are under affliction be discouraged, nor such as are in prosperity be too much exalted; nor the rich and great over-rate their possessions.

31. In fine, use all the enjoyments of life with prudence and moderation, for the best of them are but fading and transitory things.

32, & 33. The

A. D. 37. 32 But I would have you without carefulness. He that is unmarried, careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married, careth for the things that are of the world, how he may please *his* wife.

34 There is difference also between a wife, and a virgin: the unmarried woman careth for the things of the Lord, that she may be holy, both in body, and in spirit; but she that is married, careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit, not that I may cast a snare upon you, but for that which is comely, and that you may attend upon the Lord without distraction.

36 But if any man think that he becometh himself uncomely toward his virgin, if she pass the flower of

32, & 33. The reason why I discourage *matrimony*, and give the preference to the *single* life, is wholly taken from the present state of things, *viz.* that you may attend to the duties of your religion with less hindrance and distraction; an advantage peculiar to that state; while the married person must have a great part of his time and care taken up by the regards due to his wife and family.

34. And, in like manner, women will find a considerable difference in point of ease and advantage, between the two states. A virgin has nothing to do but to attend her religious duties; both her mind and body are entirely devoted to the service of Christ. But the married woman will find a great deal of interruption from her care to please her husband, in the management of worldly affairs.

35. My only aim therefore is, your safer conduct in this troublesome world. I would neither draw you into the least temptation to lust and uncleanness, by restraining you from marriage; nor have you (if it could be helped) distracted by the cares and troubles that are likely to attend that estate.

36. If any Jewish converts therefore think themselves bound in conscience to marry themselves, or their virgin-daughters by such an age, and that it is unlawful to live any longer single (as their doctors

of *her* age, and need so require, let him do what he will, he sinneth not; let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doeth well.

38 So then, he that giveth *her* in marriage doth well; but he that giveth *her* not in marriage, doth better.

persons, and parents that have the disposal of them in marriage, do as reason and the circumstances of things shall direct them.

39 The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier, if she so abide, after my judgment: and I think also that

doctors \* have formerly taught <sup>A. D. 57.</sup> them) there is no harm in such an opinion; let them marry.

37. But yet whoever, that is at his own disposal, hath firmly resolved to live single, and can innocently and with chastity do it, having a perfect mastery over his affections, such a one has a great advantage above them.

38. So then all I say is, that marriage is a lawful and good thing; but as the present circumstances of christians are, the *single* state is the most easy and happiest condition. But let all young persons, and parents that

have the disposal of them in marriage, do as reason and the circumstances of things shall direct them.

39. Remember, in the mean time, the husband and wife are joined together for life; they are not to be separated upon light and humourfome accounts (as the Jewish converts are apt to imagine.) If either of them die, the other is indeed free to marry again; but it ought to be to a christian, not to a heathen.

40. But, as I have often said in this chapter, it were best and easiest for them to remain single, if they can well do it. And be assured\*

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\* See the contents of the chapter.

A. D. 57. I have the Spirit of assured \* (whatever your new  
 God. teachers may think of me) my  
 directions are given by the special guidance and assist-  
 ance of the HOLY SPIRIT.

### C H A P. VIII.

*The next Question, Whether a Christian might be present at, and partake of an Idol Entertainment? The Gentile Converts did it, but without any religious Respect to the false Deities or their Images, to which those Feasts were consecrated: Yet to the great Scandal and Disturbance of the Jewish Converts, and with Hazard of drawing others into it, who for want of equal Understanding, might thereby commit Idolatry. The Apostle states the Question, and charges them all to act with a tender and charitable Regard to the Weaknesses and Prejudices of their Christian Brethren.*

**N**OW as touch-  
 ing things of-  
 fered unto idols, we  
 know that we all  
 have knowledge.—  
 Knowledge puffeth  
 up, but charity edifi-  
 eth.

**I.** YOUR next question is, Con-  
 cerning the justifiableness of  
 a christian's partaking of the  
 feasts made in honour of idols by  
 the heathens; and eating on those  
 occasions of what has been offer-  
 ed in sacrifices unto them. Now,  
 whereas some of you Gentile  
 converts pretend to distinguish in religious points so  
 well as to eat at those feasts, without designing to shew  
 any manner of reverence to the idols. Yet I must tell  
 you,

\* Ver. 40. Δοκῶ ἔχειν, I think also that I have, is to be rendered *I have*. See Luke viii. 18. Mat. xiii. 12. and in this Epist. chap. x. 12. xi. 16. xiv. 37. Or rather thus, Surely I have.—See also Luke xvii. 9. And see instances of the like sense of this word in Glassius Philog. de Verbo. Can. xviii.

you, how well soever you understand your christian liberty, yet if you take no care what offence you give to your fellow-christians, your knowledge serves only to show your vanity. A.D. 57.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

his knowledge to a very ill purpose.

3 But if any man love God, the same is known of him.

3. Your knowledge of the true GOD, and love of the religion taught by his Son, are then only acceptably shewn when you consult the welfare of your brethren. The man that knows God, and his duty toward him, rightly and truly, will demonstrate his love to God, by having regard in his behaviour to the edification of his fellow-christians. And such a man is known of God, i. e. owned, and approved by him, agreeably to Psal. i. 6. Mat. vii. 23. xxv. 12. (ver. 1.)

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and *there is* none other God but one.

images, have no manner of divinity in them, nor does any thing dedicated to them receive any sanctity thereby; and that there is but one true God.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many)

6 But to us *there is but* one God, the Father, of whom *are*

all

2. A christian that knows perfectly his liberty in such cases as these, and yet acts without any regard to the good or hurt he may do to others by his example, uses

4. As to your question then, Whether a christian may eat as aforesaid, at an entertainment made in honour of an idol, having at the same time no reverence for the idol, but doing it in a mere civil way? I say, we know, as well as your new teachers, that the heathen dæmons or their i-

5, & 6. For though the heathens believe there are several celestial deities, and several inferior ones under them, as Lords, or agents, presiding over earthly things, and mediators for us men; yet the christian religion has assured us there is but one supreme

A. D. 57. all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

his Son Jesus Christ, by whom he created us, and conveys all his blessings to us; and through whom we are to address ourselves to him.

7. Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hcur, eat it as a thing offered unto an idol; and their conscience being weak, is defiled.

have shaken off all their heathen notions. They may be apt to think there may be something divine in these dæmons. And when by your example, they are encouraged to partake of feasts made to their honour, they may do it with some sort of reverence to them, and so commit an act of idolatry by your means.

8. But meat commendeth us not to God: for neither, if we eat, are we the better; neither if we eat not, are we the worse.

9. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak.

ignorant people into religion.

supreme God, the Father, the author of all things, to whom we owe our being, and are ultimately to direct all our services. And but one Lord and mediator, even

7. Trusting in this true principle, many of you Gentile converts go to these entertainments, and eat of the things that have been offered to idols, as common and ordinary meats. Grant now there were, in itself, no harm in this; yet you should consider, there are several among you newly converted, that may not yet

8. Now, what need you give your weaker and more ignorant brethren this occasion? You have no manner of reason to go to those feasts; it does you no good to be at them, and no manner of harm to keep from them.

9. Be it ever so lawful then, to go to these feasts, yet consider, that even innocent liberties in indifferent matters are not to be taken, where you see they are like to be occasions of drawing any thing contrary to your holy

10. Thus



10 For if any man see thee which hast knowledge, sit at meat in the idols temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols :

11 And through thy knowledge shall the weak brother perish, for whom Christ died ?

to save and redeem, put into a hazard of being destroyed.\*

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

10. Thus in the present case. A. D. 57.  
While *you* may eat of these entertainments in a mere friendly and *civil* way, without any honour paid to the false deity, the younger convert, not so well able to distinguish as you are, may take you to do it in a *religious* manner, and by your example do so himself, and commit *idolatry*.

11. And so, by your imprudent use of your knowledge, your ignorant brother is emboldened to commit a ruinous act of sin, and a soul that Christ died

12. Consider, your thus misleading the consciences, and endangering the estate of any *Christian* brother, is a very great sin against Christ himself their Master and Saviour.

13. Wherefore it were infinitely better for any *Christian* man never to indulge himself in any of these gratifications, than to hazard the principles and conscience of a *fellow Christian* by his unwary example.

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\* See Rom. xiv.—upon much the same argument, especially ver. 19. 20.

## CHAP. IX.

*St. Paul, upon several prudential Considerations, would not receive Maintenance from the Corinthian Christians, but lived either upon his own Labour, or Contributions from other Churches. The Heads of the Faction raise Reflections upon this, to the Disparagement of the Apostle; nay, insinuated it to be a tacit Confession, he was indeed no true Apostle at all. The well-affected Part of the Church seem plainly to have desired some Account of his Conduct in this matter. The Apostle's Answer. He claims a Right to a Maintenance from them as much as any other Apostle could do; and proves it. Gives his reasons why he did not make Use of that Right in the Corinthian Church. His great Condescension to the Weakness and Prejudices of all Sorts of Christian People; illustrated by a familiar Comparison, and recommended to their Imitation.*

A. D. 57. I AM I not an apostle\*? am I not free? have not I seen Jesus Christ our Lord? are not you my work in the Lord?

1. YOU desire in the next place to be resolved, *Why I refused to take my maintenance from your church while I preached among you?* Which instance of my conduct, among others, some of your factious teachers would insinuate to be a kind of confession, that I am not indeed a true apostle, and would persuade you not to own me as such. Say they so? Is not the miraculous vision of Jesus Christ\* in person, receiving my commission actually from him; nay, is not your conversion to Christianity by my miracles and doctrine, a sufficient evidence of a true apostleship? And if it be, why am not I at liberty to manage my own way of maintenance† as well as any other apostle.

2. What-

\* Ver. 1. Acts ix. and xxii. and xxvi. Gal. i. 12. 1 Cor. xv. 8.

† Ibid. [*Ὁὐκ εἰμι διατρεφόμενος*: Am I not free?] i. e. To maintain myself, or to be maintained by others.

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me, is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas.

James the Lord's brother,† or any apostle has, and the same *right* to have them *maintained* along with us too.

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth

2. Whatever *other* churches A. D. 57. may say of me, *you*, I am sure, have seen and had that of me that must be a sufficient testimony of my apostolical commission.

3. & 4. But to answer your inquiry. Let them that raise these malicious insinuations from this part of my conduct know, \* that I claim the same *right* to be maintained by the people I preach to, as the *other* apostles do.

5. And that I and my fellow-traveller Barnabas have the same privilege of carrying along with us any necessary Christian attendants, be they *men* or *women*, *wife* or *servants*, that Peter or

6. Unless you can suppose *us two* to be particularly excluded from the privileges of the rest of Christ's apostles. Which you have no manner of ground for.

7. For to deny us this *right*, would be as unreasonable as for a prince to deny his soldier his pay;

A a 2

a planter

\* Ver. 4. [Have we not power, &c.] Note, It was one branch of the *eastern* style to *assert* things for truths, by way of *interrogation* of their *contraries*. Which in English, are best answered by *affirmative* asseverations. Which I accordingly do in several passages of this chapter, and in the rest of the epistolary writings.

† Ver. 5. [The Lord's brethren,] or ἀδελφεῖ τοῦ κυρίου, the Lord's *kinsmen*. So James is called, Gal. i. 19. and *he* is here pointed at. And so, perhaps, ἀδελφεῖ γυναικα may here signify, any *Christian* relation or *kinswoman*.

A. D. 57. planteth a vineyard, and eateth not of the fruit thereof; or who feedeth a flock, and eateth not of the milk of his flock?

8 Say I these things as a man \*? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he it altogether for our sakes? for our sakes, no doubt, *this* is written: that he that ploweth should plow in hope: and that he that thresheth in hope, should be partaker of his hope.

a planter to taste of his own fruit, or a shepherd to eat of the milk of his own flock.

8. Nay, I need not appeal only to common *reason*; the very law of Moses will confute those *Jewish* zealots, that question this in terms plain enough.

9. It is there commanded (*Deut. xxv. 4.*) *That the very ox that labours in treading the corn, should be suffered to eat of the corn, while he was at that labour.* Now, it is absurd to suppose a *divine law* should be made on purpose for

the privilege of a *beast*. The *law* has a further meaning therefore, viz *That if a just regard ought to be had to the very beasts for their labours, how much more to men, especially when employed in the services of religion.*

10. So that the application of it to *all* that are Christian *apostles* and *ministers*, is most natural, to prove that every one in that sacred office must have a right to be maintained by the people he preaches to, as the husbandman has to be from the fruits that he sows, and reaps, and threshes.

# 11. Nor

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\* Ver. 8. [Or saith not the law the same?] Note, This passage shows the apostle's answer to be directed both to the *Gentile* and *Jewish* part of the *Corinthian* faction. And the prudence of his apology consists in this, viz. the *Jewish* zealots being of opinion, that no Christian *apostle* ought to receive maintenance from *uncircumcised* converts, and the *Gentile* Christians taking it ill that he did not; to satisfy the former, he wrought for his maintenance; but to content the latter, he claimed it as his due: though he did actually make use of it.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? city of *eternal* life and

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless, we have not used this power, but suffer all things, lest we should hinder the gospel of Christ.

lege, and had rather be in want of some necessaries, than insist upon it.

13 Do ye not know that they which minister about holy things, live of the things of the temple; and they which wait at the altar, are partakers with the altar?

of the temple, were expressly appointed to be maintained out of those sacrifices and oblations of the people.

14 Even so hath the Lord also ordained, that they which preach the gospel, should live of the gospel.

15 But I have used none of these things, neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should

11. Nor can any reasonable A. D. 57. men think much to supply us with necessaries for the present life, for the kindness we do him by putting him into a capacity of *eternal* life and happiness.

12. If therefore *any other* apostle may insist upon maintenance from his own converts, I that first converted *you*, cannot be debarred it. But, however, to cut off all objections from *some* of you, and to show myself clear of all private interest among you *all*, I have not made use of my privilege,

13. But did I insist upon, and make *use* of it too, the *Jewish* converts could make no objection to it, if they would but duly consider how agreeable it is to their own *law*, by which you know the priests and Levites that attended the service and sacrifices

14. In like manner in the *gospel* dispensation, our Lord Christ has as early given to his *apostles* and ministers this privilege, when he says, *The labourer is worthy of his hire*. Matth. x. 10. Luke x. 7.

15. But though I have thus proved my *right* to it, yet I have not made *use* of it; nor do I now allege it with any intent to use it whenever I come among you again. Nay, I had almost rather die for want of necessaries, than lose the opportunity of doing

A. D. 57. should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, wo is unto me, if I preach not the gospel.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

18 What is my reward then? verily that when I preach the gospel, I may take the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all men, yet

what I may really value myself upon, and glory in, viz. preaching the gospel of *free-cost*.

16. Glory in, I say. For my bare preaching the gospel, as others do, is nothing but my indispensable *duty*, which I cannot and dare not but perform: And there is no boasting in doing what a man is *absolutely obliged* to.

17. Indeed\* if I cheerfully perform and execute my bare *commission*, I shall as surely be rewarded for it, as I shall be punished for neglecting it. But if, for the better promotion of the

gospel, I\* freely choose to wave a privilege I have a right to, I expect a *special* reward for so *free* a service.

18. And this is my aim, in not using† my gospel privilege of maintenance among *you*, but excluding you of all charges by my own labour for my livelihood.

19. For in several cases, where- in I am not strictly *obliged*, I make

\* Ver. 17. [Ἐὰν γὰρ ἐκούῳ τῷτι ποιῶμαι, For if I do this thing willingly.] The τῷτι, *this thing*, may refer, either to his preaching the gospel in *general*, or to his preaching it of *free-cost*; and so may ἀκούω, *unwillingly*, be applied to either. I think the *latter* sense is most agreeable to the tenor of the apostle's words. But I have expressed them both.

† Ver. 18. Ἐν τῷ μὴ καταχρησάσθαι τῇ ἐξουσίᾳ μου. So *as* not to *use* (not *abuse*) my privilege. Thus the word is sometimes taken in the same sense with the simple verb, χρῶμαι. As in Plato, Epit. 8. [ὃν ἰσθῶς καταχρησάσθαι δυνάμει, he did not use the gift rightly.] Or if the word must signify *abuse*, then the phrase ἐξουσία, must mean the power he had over *himself*, not over those he preached to, as in chap. vii.

yet I have made myself servant unto all, that I might gain the more.

win and gain them over

make it my business, upon this view, to condescend and comply, as much as ever I can, with all sorts of people, the better to the gospel religion. A. D. 57.

20 And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

and purified myself in the temple to avoid their prejudices, Acts xx. 21—26.

21 To them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law.

Jews, that they are under none still, but bound only to the faith and practice of the *gospel* religion; that so by vindicating them from that load of *ceremonies*, I may keep them steady to their *Christian* profession.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

20. Thus, to silence the clamours of the *unconverted*, and to fix the minds of the *converted* Jews, I conform to the *Mosaical* law as far as is possibly consistent with the *gospel* religion, to gain their good opinion of me and my doctrine. Thus I circumcised Timothy for their sakes, Acts xvi. 3.

21. On the other side, with the *unbelieving* \* Gentiles, I argue in their own way from principles of *reason* † owned by them. And for the *converted* Gentiles, who were never under any obligation to the *Mosaical* ceremonies, I strenuously maintain, against the

22. For the sake of such Christians as are weak in understanding, or in danger to be prejudiced and misled, in the cases of indifferent things, I voluntarily refrain the use of such things, for fear of vexing their consciences,

A a 4

\* See Acts xvii. 22. to the end.

† Ver. 21. [Τοις ἀνόμοις To them that are without law.] "Ανόμος, may here signify either an *unconverted* Gentile living without the belief of *any* true revelation; or a *converted* one that lived without the Jewish law. I thought it requisite to express both senses.

A. D. 57. ences, or discouraging them in their main principles.  
 { Thus by a prudent and just compliance with *all*, I strive to gain upon as many as I possibly can.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

23. And all this I do for the better promotion of the gospel religion, in hopes, and for a more absolute assurance of enjoying the great and special promises of its future rewards.

24 Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain.

24. In which practice I endeavour to imitate the *racers* in the *Grecian* games celebrated among you. For they, you know, run with the utmost vigour, every one hoping to come first at the goal, and win the prize. Follow you my example, and be as earnest in your Christian duty, as if but *one* of you could obtain the promised reward; though you are *all* sure of it, upon your sincere endeavours.

25 And every man that striveth for the mastery, is temperate in all things: now, they *do it* to obtain a corruptible crown, but we an incorruptible\*.

25. In those games, you know also, the *wrestlers* and *cuffers* prepare their bodies beforehand for the combat, by strict diet and discipline, and at last get nothing but a crown of *bays* or *olive*, with popular applauses, for their pains.

How much more then should Christians exercise all prudent self-denial and mortification, upon the motive of an *eternal* crown of glory and happiness\*?

26. This

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\* Ver. 25. Seneca has a famous passage very much like this of St. Paul. "Athletæ quantum plagarum ore, quantum toto corpore excipiunt? Ferunt tamen omne tormentum gloriæ cupiditate: Nec tantum quia pugnant, ista patiuntur, sed ut pugnent. Exercitatio ipsa tormentum est. Nos quoque evincamus omnia, quorum præmium non corona, nec palma est, nec tubicen prædicationi nominis nostri, silentium faciens; sed virtus, & firmitas animi, & pax in cæterum parta, si semel in aliquo certamine debellata fortuna est." Epist. 78. Edit. Lipfii.



26 I therefore so run, not as uncertainly : so fight I, not as one that beateth the air :

I fight against all opposition, not in *jest*, as your combatants are wont to do beforehand for mere trial and *exercise* ; but I am always in *earnest*.

27 But I keep under my body, and bring it into subjection : lest that by any means when I have preached to others, I myself should be a cast-away\*.

26. This is *my practice* : I run A. D. 57.  
the course of my *apostleship* with the same caution and earnestness as your *racers* keep their line, and stretch toward the prize. Thus

27. Striving to master all *adversaries*, and get the entire conquest over *myself*, that while I teach others the way to true happiness, I may be the more absolutely sure myself not to come short of it.

## C H A P. X.

*The Apostle returns to the Question of Chap. viii. about the partaking of Idol Entertainments. Answers the Plea of such as frequented them, showing the Danger of it from the Example of divine Punishments upon the Jewish Church for the like Practices; and the Inconstancy of paying any Respect to Idols, with the Sacrament and Worship of the Christian Religion. Meats consecrated to Idols were often feasted on at private Entertainments, and even sold in the Markets. Some Jewish Converts made great Scruples of eating such Meats. The Apostle solves those Doubts, and gives them Rules of Behaviour in such Cases.*

1 **M**Oreover, brethren, I would not that ye should be ignorant, how that all our

1. **B**UT to return to the question about the lawfulness or fitness of Christians being present at *idol* entertainments. I perceive

\* Ver. 27. [A cast-away—*ἀπομαρτυρῶν*, not proof,] not agreeable to the measure or standard I am to be *proved* by.

A. D. 57. our fathers were under the cloud, and all passed through the sea; perceive some would persuade you, that as you are Christians, and are now the true *church* and peculiar *people* of God, God will dispense with you for it, and you need not fear his displeasure. Whereas you ought to conclude the quite *contrary*, from the very case of the ancient Israelites, who were once the *true church*, owned and declared by God to be so, by their deliverance from Egypt under the cover of his *cloud of glory*, and their miraculous passage through the Red Sea.

2 And were all baptized unto Moses in the cloud, and in the sea; 2. For that miracle of the *cloud* and the *sea*, as it was a token of God's receiving that people into his peculiar service and protection, and an occasion of *their* believing in, and professing *him* as their God and Saviour; was the same thing *then* to *them*, as our baptism *now* is to us.

3 And did all eat the same \* spiritual meat; 3. & 4. In like manner, the water that came out of the rock, and the manna that descended from heaven, may be said to be

4 And did all drink the same spiritual drink: (For they drank of that spiritual rock † that followed them: and that rock was Christ.) \* figures of Christ; that is, they saved the Israelites from the perils of hunger and thirst, and miraculously confirmed and assured them of their being God's chosen people: As on the other

side, we Christians, by embracing the doctrine and religion of Christ, are said to partake of the *true manna*, the *bread of life*, and to drink of the *living water*, John vi. 33, 35, 48, 51.

5 But with many of them God was not well 5. And notwithstanding they were thus the *covenanted people* of God

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\* See the note on ver. 11.

† See John vi. where the sense in which Christ calls himself the *bread of life*, &c. is most rightly paraphrased by Dr. Clarke, according to the explications of the judicious Dr. Jackson, and the excellent Dr. Claget, who have sufficiently demonstrated, that these kind of expressions cannot be taken in a *sacramental* sense, but are intended to signify in *general*, the *religion* of Christ, and *men's faith* in it.

well pleased: for they were overthrown in the wilderness. God (and in some degree of A. D. 57. Christ too); yet had they no dispensation to *sin*. For the very persons thus received into the divine covenant, were, for their transgressions destroyed in the wilderness, and never saw the promised land.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 6. A plain warning to us *Christians*, that if *they* were so severely punished for their sinful and ungoverned inclinations, *we* can never expect to be indulged in any such irregularities.

7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 7. Have a care then of showing the least religious respect to *heathen idols*, or of drawing others into it; remember how the Israelites were served for eating of the feast of the *golden calf*, and then rising up\* and dancing to the honour of it, (Exod. xxii.) and committing fornication among one another.

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 8. And take heed lest by your forward and unwary compliance, you be not drawn into those *unclean practices* that accompany these *heathen feasts*. Remember what befel the Israelites for their lewdness at the sacrifices of Baal-Peor, (Numb. xxv. 3. 9. 18.) *when a thousand of them were slain by the judges †, and twenty-three thousand more by the revenging hand of GOD.*

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\* Ver. 7. [ἡτάζον—And rose up to play,] i. e. to dance to it; feasting and dancing being the ancient usages in idolatrous worship. But the word also directly signifies *fornication*, which was so much practised in idolatrous worship.

† Ver. 8. Note, The paraphrase reconciles this verse with that of Numb. xxv. 9. agreeably to the opinion of all the most judicious interpreters. See my paraphrase *upon that place*.

A. D. 57. 9 Neither let us  
tempt Christ as some  
of them also tempted,  
and were destroyed of  
serpents.

10 Neither mur-  
mur ye, as some of  
them also murmured,  
and were destroyed of  
the destroyer.

were many of them  
(Numb. xiv.)

11. Now all these  
things happened unto  
them for ensamples :  
and they are written  
for our admonition,  
upon whom \* the ends  
of the world are come.

12 Wherefore let  
him that thinketh he  
standeth, take heed  
lest he fall.

the punishment of these sins. He may fall into these  
crimes without due care, and then he is sure of the  
punishment due to them, for all this priviledge.

13 There hath no  
temptation taken you,  
but

9. Do not therefore provoke  
CHRIST, as they provoked the  
Lord, and were abundance of  
them destroyed by serpents.  
(Numb. xxi. 5. 6.)

10. Nor murmur against the  
true *apostles* of CHRIST, for de-  
barring you from these needles  
gratifications, as they murmured,  
against Moses and Aaron, and  
cut off by the *destroying angel*.

11. These are sufficient exam-  
ples from God's dealings with  
his former Church of the Jews,  
to warn *us* his church now under  
the last \* and great dispensation  
of the *gospel* from any the like  
miscarriages.

12. Wherefore let no Christian  
presume, that his being of the  
true church, and in covenant  
with God, will secure him from  
the punishment of these sins. He may fall into these  
crimes without due care, and then he is sure of the  
punishment due to them, for all this priviledge.

13. & 14. And though you may  
be hard prest, and ill treated, to  
make

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\* Ver. 11. [Τὰ τέλη τῶν αἰώνων, The ends of the world,]  
i. e. the end of the *ages*, the last age and dispensation; or  
else the *completion* of the *types* and *figures* of former *ages*.  
The *first* seems the most natural sense. For though the things  
here spoken of are said to be *τύποι* *types*, yet they are not  
so in the same sense as the *ceremonials* of the *law*, or many  
other *transactions* recorded in the Old Testament, are un-  
derstood to be. They are here meant only as bearing some  
*resemblance* in some certain determinate point, viz. "That  
" disobedient *Christians* under the *gospel*, will as surely  
" be punished, as were the disobedient *Israelites* under the  
" *law*."

but such as is common to man : but God is faithful who will not suffer you to be tempted above what ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men : judge ye what I say. to *wisdom* and *reason*. If then they be indeed good *reasoners*, let them weigh the following argument against them, viz.

16 The cup of blessing, which we bleſs, is it not the communion of the blood of Christ ? the bread which we break, is it not the communion of the body of Christ ?

tion of which we thus

17 For we being many are one bread, and one body : for we are all partakers of that one bread,

united into one Christian society, the *body* whereof he is the *head*, in memorial of whom, and to whose honour, we perform this duty.

18 Behold Israel after the flesh : are not they which eat of the sacrifices partakers of the altar ?

make you comply with these *heathen* customs, yet consider it is no more than what is natural for you to expect from people bigotted to contrary principles, and supported by a powerful majority. But stand to your profession, and keep a good conscience, and God will enable you to go through all those difficulties. Stand out then courageously against their temptations to so vile a sin.

15. Those new *teachers* that encourage you to these dangerous practices, make great pretences

to *wisdom* and *reason*. If then they be indeed good *reasoners*, let them weigh the following argument against them, viz.

16. You all allow, that the reception of the bread and wine in the *Christian* sacrament is a token and profession of our faith in, and communion with Jesus Christ, as our Lord and Saviour, whose body was broken, and his blood shed for our redemption and salvation ; and in *commemoration* of which we thus eat and drink.

17. And that by our eating all of one loaf of bread, and drinking all of the same sacred cup, we own and acknowledge ourselves members of his church,

united into one Christian society, the *body* whereof he is the *head*, in memorial of whom, and to whose honour, we perform this duty.

18. In like manner, under the *Jewish* church, the priests and those people that eat of the peace-offerings that were first consecrated to God at the altar, did thereby

**A. D. 57** thereby declare themselves to be in *communion* with God, as his church and worshippers, whose altar it was. By the same reason therefore, your partaking of an *idol feast*, supposes or will be supposed, and interpreted by others, that you hold a *communion* with the *false god*, and with those that worship him.

19 What say I then? that the idol is any thing or that which is offered in sacrifice to idols is any thing?

20 But I *say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

god. And I would not for the world have you hold communion with *demons* or wicked *spirits*, nor give occasion to others to think that you do so.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lords table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

19. & 20. Not that any of those heathen *deities* have the least *divinity* in them; for it is certain they have none, being only imaginary *demons*, or the delusions of evil spirits; nor can any thing consecrated to them be, in itself, of any virtue to benefit their worshippers, or defile *you*. I only say, that *all* kind of feasting upon sacrifices, supposes a fellowship and *communion* with him they are consecrated to, be it a *true* or *false*

21. So that it is impossible you can be worthy communicants in the *Christian* sacrament, and partake of sacrifices offered to *heathen* demons at the same time. For the very design of *Christianity* was to abolish and destroy all *demon* and idolatrous worship.

22. Take heed how you provoke God, who is jealous of his honour, and irresistible in his power.

23. And as to that plea, that if you have no religious respect at all to the heathen *idol*, there can than be no harm in it; consider that though, with such a circumstance, it had no absolute evil

evil in it to *yourselves*, yet in respect to *others* it may be A. D. 57. very inconvenient and dangerous; it may imbolden the more ignorant Gentile converts to keep their remains of veneration to *idols*; and it may vex and prejudice the *Jewish* Christians against *you*, and the Christian religion for your sakes, and so do mischief to the whole church.

24 Let no man seek his own: but every man another's wealth. 24. No Christians, in things never so indifferent, ought to consult barely their own humour, and gratification, but to be tender toward the weakness, and consult the good of their fellow Christians.

25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake. 25. & 26. Farther, it is usual, I know, for some of the meats that are consecrated in heathen temples, to be afterward sold in the markets. And the *Jewish* Christians may be very scrupulous about buying or eating them. Now,

26 For the earth is the Lords, and the fulness thereof. as they cannot know *these* from any *other* meats, they are not bound to ask scrupulous questions about them, but may buy and eat them as the ordinary food that Providence has provided for mankind.

27 If any of them that believe not, bid you to a *feast* and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience sake. 28. And whenever a heathen neighbour invites you to an entertainment at his house, never inquire, out of conscience, whether any part of his entertainment had been dedicated to an *idol*, but eat like others, without any scruple.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not, for his sake that showed it, and for conscience sake. The earth is the Lords and the fulness thereof. 28 But if he that invites you, gives you notice beforehand, that such or such a *dish* has been consecrated to an *idol*, and so expects that if you eat of it, you in some measure own the false god, and countenance his *worship*; then you must not by any means touch it; your *conscience*

**A. D. 57.** is concerned to show him your utter aversion to all heathen worship. Nor *need* you eat of it, since Providence has furnished out sufficient to satisfy your appetite without it.

29 Conscience, I say, not thine own, but of the others : for why is my liberty judged of another man's conscience ?

30 For, if I by grace be a partaker, why am I evil spoken of for that, for which I give thanks ?

no evil in it. For if you thankfully fed upon it, only like other common food provided by Providence for us, there is no true reason you should be censured and condemned for it\*.

31 Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

interest and credit of your Christian religion always and most at heart.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.

idol worship; and give not the least encouragement to the young Gentile converts to retain any regard to heathen idols; nor, finally, do any thing whatever, that may be a means to pervert or discourage any member of the church from their Christian profession.

29. & 30. When I say your *conscience* is concerned, I do not mean it so much of your *own*, as that of the person that invited you, and of your fellow Christians, who may be either present with you at the table, or may hear of your behaviour there. For I may allow, if it were not for prejudicing and offending *them*, the thing *itself* might have

31. But as the case is, it is your duty to use your liberties in these, and all other matters, so prudently and tenderly, as to show you have the common interest

32. Endeavour not any way to vex and prejudice the Jewish Christians, who you know have so utter an aversion to any thing that can be possibly construed into

33. But

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\* Ver. 30. I take this to be the intended sense and connexion of these two verses, though interpreters generally give it another turn, viz. [For why should I use my liberty in eating so imprudently, as to be liable to the censure and prejudice of others ?] Let the critical reader take his choice.



33 Even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved.

33. But imitate my example, <sup>A. D. 57.</sup> who, as far as ever I can, restrain my own humour, and conform myself to all persons, to keep them the steadier to their religion.

## CHAP. XI.

*The next Question proposed to the Apostle, viz. About the decent and modest Behaviour of Women that were at any Time inspired to pray, or sing divine Hymns in the public Assemblies of Worship. It seems they took the Freedom at such Times to appear uncovered, by laying aside their Veils, which in those Countries were worn as a Token of the Modesty and Subjection of that Sex. The Apostle confirms the natural Superiority of the one, and the Subjection of the other Sex; and the Fitness and Decency of preserving the external Signs and tokens of both; but especially in the public Assemblies. This Chapter also contains a severe Reproof of their partial and irreverent Manner of celebrating their Love Feasts at the Holy-Sacrament; by which they despised the Poor, scandalized the Church, and profaned the holy Ordinance. He shows them the End and Design of its original Institution, and the Danger of so irreverent and unworthy a manner of communicating in it.*

1 **B**E ye followers of me, even as I also am of Christ.

1. **F**OLLOW my example \* then, in condescending to the weakneses of your fellow Christians; wherein I imitate no less pattern than that of Jesus Christ himself.

VOL. I.

B b

2. I

Chap x. 33. And note, that this *verse* plainly belongs to that *last* verse of the foregoing *chapter*, and ought by no means to be separated from it.

A. D. 57. 2 Now I praise  
you, brethren, that  
you remember me in  
all things, and keep  
the ordinances, as I  
delivered them to you.

3 But I would have  
you know, that the  
head of every man is  
Christ: and the head  
of the woman is the  
man, and the head of  
Christ is God.

*mission to the better sex*: let me observe to you, that as  
Christ himself acts in subordination to God the Father,  
and all mankind is subject to Christ as their Head and im-  
mediate Governor; so was it the original design of God,  
that women should be subject to men, and own them as  
their heads and superiors.

4 Every man pray-  
ing or prophesying,  
having his head co-  
vered, dishonoureth  
his head.

the other. So that for a man to perform any sacred  
office in public, in a garb that betokens *subjection*, would  
be a dishonour to CHRIST his head, by whose authority  
he is made the chief creature and lord of this lower  
world.

5 But every wo-  
man that prayeth or  
prophesieth with her  
head uncovered, dis-  
honoureth her head:  
for that is even all  
one as if she were  
shaven.

it *short*, which you know is the proper dress of the *super-  
ior sex* in your country.

2. I am always ready to com-  
mend and praise you, dear bre-  
thren, for every instance in which  
you observe the rules and direc-  
tions I give you, relating to your  
conduct in the public *assemblies*  
for divine worship.

3. And as to your *question* a-  
bout the behaviour of women that  
are sometimes inspired to pray, or  
sing divine *hymns* in your assem-  
blies, *Whether they ought to keep  
their veil on at those, as well as  
other times, as a token of their sub-*

*mission to the better sex*: let me observe to you, that as  
Christ himself acts in subordination to God the Father,  
and all mankind is subject to Christ as their Head and im-  
mediate Governor; so was it the original design of God,  
that women should be subject to men, and own them as  
their heads and superiors.

4. Now, you know, the man's  
going with his head open and  
unveiled, and the woman's wear-  
ing a veil, is an external sign of  
the subordination of the one to

the other. So that for a man to perform any sacred  
office in public, in a garb that betokens *subjection*, would  
be a dishonour to CHRIST his head, by whose authority  
he is made the chief creature and lord of this lower  
world.

5. On the other side, for a  
woman to perform any thing in  
public, with her head *unveiled*,  
is a kind of disrespect to man,  
her proper head and lord under  
Christ, by throwing off the tokens  
of her subjection. And she might  
as well cut off her hair, or wear

6. And

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his head; forasmuch as he is the image and glory of God; but the woman is the glory of the man.

representative, from

8 For the man is not of the woman: but the woman of the man.

9 Neither was the man created for the woman: but the woman for the man.

10 For this cause ought the woman to have power on her head,† because of the angels.

Christian assemblies

ought carefully to preserve every part of a modest and humble behaviour there, out of reverence to the one, and for fear of the wicked suggestions, and temptations of the other †

6. And as it would be a ridiculous and immodest thing to do that at *this*, as well as any *other* juncture; for the same reason she ought to consider her *sex*, and be veiled.

7. Whereas for a man to be open-faced, at a public performance, is needful, as a sign of his being the honourable image and representative of God, in his dominion over this lower world; and has the female *sex* put under him, as his image and

whom she was at first derived \*

8. & 9. For man was not taken from the rib of the woman, but she from *his* rib. Nor was he made for a help-meet for *her*, but she for *him*; and so was intended of God to be in *subjection* to him.

10. And beside the argument drawn from the original creation of both *sexes*, you know and allow that the angels, good and bad, are invisibly present in your

of worship; and therefore women ought carefully to preserve every part of a modest and humble behaviour there, out of reverence to the one, and for fear of the wicked suggestions, and temptations of the other †

Moreover, the presence of the

B b 2

bishops

\* Ver. 7. [Διὰ τὴν ἀδόξαν, The glory of the man, i. e. his *image*, whereof man is the *original*. The same as δοξα ἡ ἰκων, in the preceding words.

† Ver. 10. [Διὰ ἀγγέλους—Because of the angels.] Whether of the two, viz. the *good* or *wicked* angels the apostle means in this passage; or whether indeed he meant angels, *properly* so called, as present at Christian assemblies, at all,

A. D. 57. bishops and pastors in the congregation ought to cause the women to be veiled, out of reverence to *them*; for they are called *the angels of the churches*, Revel. ii. 1, 8, 12, 18, and iii. 1, 7, 14.

11 Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman: but all things of God.

man, so man was ever after propagated by woman. GOD has rendered them reciprocal instruments of each others production; and they ought to pay their reciprocal duties and affections cheerfully and kindly.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered? because God may sometimes please to inspire her to pray or sing in public, to take upon her to throw off her *veil*, and as it were to disown her *subjection* to mankind.

14 Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?

men? And for them to do otherwise, is it not an effeminate and shameful thing?

15 But if a woman have long hair, it is *as* a glory to her: for her

11. & 12. But what I have said about the natural reasons for subjection of women to men, I would not have interpreted into any right of an *imperious* dominion of the *one*, or any slavish or *base* subjection of the *other*. No, by the wise appointment of God, they were both made for a mutual comfort, love, and blessing; as woman was first taken out of

13. To return then to the main argument. Consider with yourselves, whether it be any way decent for a woman, because God may sometimes please to inspire her to pray or sing in public, to take upon her to throw off her *veil*, and as it were to disown her *subjection* to mankind.

14. Is there not something in the constant custom of all nations, agreeable to the very design of *nature*; for men to dress in a distinct manner from women?

15. As this therefore would be *unmanly* in the *one* sex, so for *women* to appear in the garb of *men*,

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is a most difficult point absolutely to determine. I have therefore given the two senses which are most commonly received by the best interpreters, and so leave it.

her hair is given her for a covering. *men would be bold and assuming.* A. D. 57. Her *hair* and her *veil* are the tokens of her modesty and *subjection*;

nature and custom require the distinction, and you ought by no means to suffer the breach of any natural decency in your *religious* assemblies especially.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

what is contrary to the churches that I have

17 Now in this that I declare *unto you*, I praise *you* not, that you come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved, may be made manifest among you.

among others, that they serve as a foil to make the

16. And if any of your new teachers are resolved to be contentious, and defend these practices, all I shall further say to them at present is, that they encourage the practice of all the Christian seen or heard of.

17. To come therefore to another point, in which I am sorry to say, I cannot commend, but must highly blame you, for a very gross irregularity; I mean in your *love-feasts* at the *holy sacrament*.

18. I am informed, that at your assemblies, even for this most sacred and solemn celebration, you fall into parties and distinctions.

19. It is true, indeed, GOD is pleased for wise and good reasons to \* suffer these effects of wicked, and designing, and factious men in his church: and there is this advantage \* from it

B b 3

virtues

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\* Ver 19. [δὲ γὰρ ἵνα ἡ δοκιμὴ—For there must be heresies, that they, &c.] That δὲ γὰρ οὕτως, ought to be rendered *there will be*, is clear from abundant passages, Matth. xxiv. 6. xxvi. 54. Mark viii. 3. Acts i. 16. and elsewhere. And then *we* must not be rendered *casually* but *eventually*.—[And so by them, they that are approved will be made more manifest.]

A. D. 57. virtues of all truly pious and peaceable Christians to shine the brighter and more distinguishing.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

are wont to get those of their own party together, and fall upon their provisions, feasting even to excess, while the mean and poorer sort are neglected, and return home hungry and thirsty as they came; directly contrary to the very design of your *feast*, which was chiefly to feed the poor; and to the very nature of the Christian *sacrament*, which is to promote Christian communion, love, and unity.

22 What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

Christian church, and a profanation of its holy sacrament; and which I am bound most severely to reprove.

23 For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the *same* night in which he was betrayed, took bread;

24 And

20. But you ought all to consider, how contrary such a temper and practice is to the design and end of this holy institution.

21. For whereas it is a custom among you, for every one according to his abilities, to bring provisions along with him for a common entertainment; I find now the richer and better sort of you

are wont to get those of their own party together, and fall upon their provisions, feasting even to excess, while the mean and poorer sort are neglected, and return home hungry and thirsty as they came; directly contrary to the very design of your *feast*, which was chiefly to feed the poor; and to the very nature of the Christian *sacrament*, which is to promote Christian communion, love, and unity.

Christian church, and a profanation of its holy sacrament; and which I am bound most severely to reprove.

23, 24. & 25. And if you remember the account I gave you of our Saviour's *own* institution of this sacrament, and compare it at the least with your present practice, you will soon be convinced how disagreeable the one is to the other. I told you, that he

24 And when he had given thanks, he brake *it*, and said, Take, eat; This is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye

26 For as often as ye eat this bread, and drink *this* cup, ye do show the Lord's death till he come.

and drinking of this \*commemorate your the death and sufferings of CHRIST, and profess\* your solemn belief and confidence in it; which is to continue a constant institution of his church, till his last appearance to the future judgment.

27 Wherefore, whoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

he took bread and wine, and in A. D. 57. a most solemn manner consecrated them into the symbols and representations of his own body and blood that redeemed us, and were the seals and tokens of his new and gracious covenant with mankind; distributing them to each of his apostles, and appointing this as a standing institution in his church, for a religious memorial of his death and sufferings for us.

drink *it*, in remembrance of me.

26. For as the paschal lamb was eaten by the Jews as a memorial and representation of their deliverance from Egyptian bondage: So by eating this bread,

cup, you Christians do devoutly deliverance from sin and death, by the death and sufferings of CHRIST, and profess\* your solemn belief and confidence in it; which is to continue a constant institution of his church, till his last appearance to the future judgment.

27. And therefore whoever of you thus uses it to purposes of *feasting* and *faction*, abuses the very design, and is guilty of profaning so sacred and solemn an institution.

28. Let every man therefore duly consider the true purposes it was intended for, and compare them with his own temper and

B b 4

beha-

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\* Ver. 26. καὶ ὡς ἔδειξεν, Ye do show forth, or represent and declare the Lord's death.

A. D. 57. behaviour, before he presumes to attend so religious a celebration.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are challenged of the Lord, \* that we should not be condemned with the world.

maturation to prevent their final \* condemnation with obstinate unbelievers at the day of judgement.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

29. For whoever uses it otherwise, deserves a severe punishment, as a contemptuous profaner of the Lord's body and blood, by handling the holy symbols of it as common and ordinary meats.

30. And indeed God has already shown he will punish such profaners; for some of you are already struck with sickness for it, of which several have died.

31. And if any of you, that are not yet punished in so remarkable a manner, would avoid the stroke, let them timely consider, and reform their practice.

32. And let those that lie under their present punishment, remember that God lays it on them, for a fatherly and merciful correction, to bring them to a sense of their duty, and by their reformation

33. Let what I have said then, persuade you all to eat this solemn feast, in a sober, unanimous, and charitable manner.

34. Eat for hunger, or for mere pleasure, at home, but do not do thus in the church-assemblies, for fear of a just judgement upon you. As to your other questions

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\* Ver. 32. [*ὅτι μὴ κατακριθῶμεν*, That we should not be condemned with the world.] This is a demonstration, that the word *κρίμα*, in the 29th verse, does not signify *eternal* and *certain* damnation.



questions about this matter, I will decide them when I see you. I A. D. 57.

## C H A P. XII.

*The next Thing the Corinthians desired to be resolved in, was the Case of spiritual Gifts, and of persons extraordinarily endowed with them. The Jewish Zealots, retaining still too great a Veneration for the Mosaical Law, concluded no Gifts of the Holy Spirit were ever conferred upon any Gentile Christian, so long as he continued uncircumcised. On the other Hand, the Gentile as well as Jewish Converts were too apt to magnify their own Gifts, and despise those of others. The Apostle corrects these Mistakes. Lays it down as a Rule, that whatever extraordinary Gift was exercised, or Miracle wrought, for a Testimony of the true Christian Religion, and for promoting and advancing its heavenly Doctrines, was a true Miracle, and a truly divine Gift, by the Christian that exercised it, Jewish or Gentile. On the contrary, whatever was wrought or said to invalidate the Christian Faith, could be no better than a false and diabolical delusion. He shows all spiritual Gifts to be derived from one and the same Holy Spirit, directed all to one and the same End, viz. the Good of the Christian Church; all spiritual Persons being useful and beneficial in their several Kinds, and therefore none are to be undervalued or despised. This Argument is illustrated from an apt Comparison taken from the human Body, and its Members.*

1 NOW concerning spiritual gifts, brethren, I would not have you ignorant. 1. YOUR next inquiry is about the true nature of spiritual gifts, and the due behaviour of such persons as are endowed with them. In which, because I find there are great debates among your Jewish

A. D 57. *Jewish* and *Gentile* converts, I shall lay down some rules for your right information in that point.

2 Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led.

recovered from the state of the *heathen* ignorance and idolatry, newly made the people of God, and so ought by no means to undervalue the *Jewish* Christians, who have all along been his peculiar church.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

nounce him a *false prophet*, let him pretend to what *gifts* and *miracles* he will, they are no better than diabolical delusions \* and conjurations. And whatever *Gentile* convert truly embraces the *Christian faith*, and confirms it by *miracles*, those miracles could never be wrought but by the *Spirit* of God, whose true religion it is; it being absolutely inconsistent to imagine the devil would lend *his* power toward confirming a *religion* so opposite to his own *kingdom* †.

4 Now there are diversities of gifts, but the same Spirit.

4. Then, as to the prudent and modest *behaviour* of all gifted *persons*, for preventing all disorder and divisions, let them consider, that though some endowments may be greater than others, yet they are all equally derived from the same original, viz, the *Holy Spirit*.

5. And

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\* He speaks of the exorcists or conjurers among the Jews, of which see Acts xix. 11. and Dr. Lightfoot Heb. & Talmud. Exerc. on this place.

† See Matth. xii. 25, 26. See also and compare 1 John v. 1, 2, 3.

5 And there are differences of administrations, but the same Lord.

the same Lord Jesus Christ, and receive their commissions equally from *him* only.

6 And there are diversities of operations, but it is the same God, which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

but for the good and

8 For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit:

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit:

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues.

abled to work miracles of *several* kinds; others are in-

5. And though there be a variety of *offices* in the church, where-  
of some are superior to others, yet  
all officers act under one and the

A. D. 57.

6. And so again, all the several degrees of *endowments* that qualify them for their several functions, are owing to the same God, for whose service they are bestowed.

7. For none of these extraordinary *gifts* are conferred upon any of you for his *own* private advantage, honour, or applause, but for the benefit of the whole church.

8. 9. & 10. Thus for instance, some are endowed with an exact understanding of the true nature and design of the *Christian religion*\* in general; others with the true sense of several particular *prophecies* of the Old Testament, for explaining that religion. Some are blest with a very high degree of *faith*, as a qualification for performing several extraordinary things at particular junctures, or such a full and firm *persuasion* of *mind*, as to the *truth* of what they preached, as to enable them to deliver it with *authority*, and without hesitation; others with the special power of miraculously curing *diseases*. Some are ena-

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\* As the apostles especially were, ver. 28, 29. and are therefore placed in the *first* order of *spiritual* officers.

A. D. 57. inspired to foretel *future* \* things, to explain scripture\* doctrines, and sing divine\* hymns. Some are empowered to discern the very *hearts* of other men, and to distinguish between *true* and *false* prophets; others to speak *languages* they never learned; and others to *interpret* those *languages* to the people, as fast, and as readily as *they* speak them.

11 But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body:

13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

14 For as the branch, if it abide not in the vine, shall wither, and be cast away; so shall we, if we abide not in Christ. We are all one body, and all members of it, as the body is of the members. We are all baptized by one Spirit into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all received the same Spirit, as the waters flow from one fountain, and are all nourished by the same doctrine; and both Jews and Gentiles, master and servant, all ranks and degrees of Christians, are made into one *spiritual* body under Christ our common Head.

14 For the body is not one member, but many.

15 If

11. And thus these various endowments come all from the *same* Holy Spirit, given to such *persons*, and in such *measures* as he sees them best capable to improve

to the *churches* benefit; and therefore are not to be used as arguments of pride, and self-esteem, by either *Jewish* or *Gentile* Christians.

12. For the church of Christ, like the body *natural*, is composed of divers members, all useful and necessary in their kinds.

13. And as the several members of the body *natural*, are all actuated by one and the same *soul*, which makes up the *man*, so by our baptismal profession we are all united into one *Christian church*; and, whoever of us have any extraordinary *gifts* and *graces*,

are endowed and actuated by one and the same divine Spirit, as waters flow from a fountain; nourished by the same doctrine; and both Jews and Gentiles, master and servant, all ranks and degrees of Christians, made into one *spiritual* body under Christ our common Head.

14. 15. & 16. For some of us therefore to distinguish *themselves*, and despise and undervalue their *otherwise*

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\* Which are the three several notions of the word *prophecy* in the scripture writings,

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling?

18 But now hath God set the members, every one of them in the body, as it hath pleased him.

provided, by such a spiritual endowments.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot lay unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

church, without others to act in concert with them.

otherwise gifted brethren, looks as if they thought there was but one member (at least but one valuable one) in the church's body. And it is absurd, as if because the hand cannot walk, nor the ear see, that therefore neither hand nor ear had their uses and functions as good and necessary to the body of man, as either the foot or the eye.

17. & 18. As therefore the natural body would have been very defective, had it but one of the senses instead of the five; so were there no other spiritual gifts, but those particular ones upon which some of your teachers so magnify and extol themselves, the Christian church would be a very lame and imperfect society. Against which God has now most wisely

proper and perfect variety of his

19. & 20. So that it is variety that completes the human body, and so it does the Christian church; one member can claim its usefulness and due respect as well as another, because there is none but what would be defective without it.

21. And as there is no one member of the human body, but what receives benefit and support from every one of the rest; so none of your teachers, with their particular gifts, could ever keep up and promote the Christian

22. And

A. D. 57. 22 Nay, much more those members of the body which seem to be more feeble, are necessary.

23 And those members of the body which we think to be less honourable, upon these we bestow more abundant honour, and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

CHRIST; you grow one another.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly

22. And, to make the parallel perfectly complete; as in the *human* body there is not the least vein, muscle, vessel, or ligament, but is in its proper place as useful as the biggest limb we have.

23. Nay, though some of its parts be called less honourable, as not being fit to be exposed, as the rest are, to common view; yet even *that* is abundantly supplied by the care we take to cover them; and so *indeed* they may be said to have more regard and respect paid them than any others.

24. & 25. [Nature and Providence having thus provided for them all with an equal care, by a just supply given to some, of what others have no want, so as to leave no disagreement or partiality between them.]

26. Then again, as no member of our bodies can be afflicted with pain, but the whole is out of order, the harm or dishonour of the one affecting the whole frame:

27. So in like manner is it with you and your several gifts and graces. You all make up one church, the mystical body of

CHRIST; you grow or decay, prosper or suffer with

28. This body Christ has composed of variety of members, officers, and ministers, as *apostles, prophets, teachers, workers* of

thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. of *miracles*, healers of diseases, A. D. 57.  
governors of several kinds, with *assistants* under them for distribution of *charities* to the poor or for helping them in the work of the *gospel* by any special *gifts* or peculiar *talents* for which they are remarkable, and speakers of divers *languages*. (See ver. 8, 9, 10.)

29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

and for *any* to neglect or despise another, is to act against the interest and constitution of this *body* of Christ.

31 But covet earnestly the best gifts: and yet show I unto you a more excellent way.

Remember the only true way of improving them to their most worthy and proper purposes, is not to value *yourselves* upon them; but to use them to the benefit and advantage of your fellow *Christians*; as I shall now further show you.

29. & 30. Now, it would be no way proper to the nature of such a *body* for all these to exercise the *same* functions; some are fitted for *one*, some for *another*; some to *govern*, others to be *governed*; and these are all excellent and useful in their way;

31. Wherefore although you may \* endeavour each of you to be qualified for the highest degrees of these spiritual *gifts* and offices of the *church*; yet remember

## C H A P.

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\* Ver. 31. *ζηλωτε* 2i, But covet earnestly, or ye do covet or affect zealously.

## CHAP. XIII.

*Charity recommended. Its excellent Acts and Properties, which render it the true End and Life of all spiritual endowments, and shows it to be, in itself, preferable to them; and even to excel the Graces of Faith and Hope.*

A. D. 57.

**I** speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

*church.* For if, for instance, I could speak all the languages of the earth, nay, could speak like an angel, and yet had no regard to God, and to the good of others in these improvements, they would be nothing but empty noise and ostentation.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing.

pursuant to the ends for which God bestowed his power upon me; I become an insignificant person.

3 And though I bestow all my goods to

**1. THE** true way \* then to render your spiritual endowments good and valuable, is to use them with *charity*, i. e. with a constant and sincere regard to God the giver of them, and the good of your fellow-Christians, and the benefit of the

2. And if I had never so clear a knowledge in the *scripture-prophecies*, and in the doctrines of the *Christian religion*, and could work never so many *miracles* † to confirm the truth of them; yet if I improve these to my own *private* applause, without a main eye to the *church's* benefit, and the good of others, pur-

3. Nay, though I should perform never so many *external* acts of

\* Chap. xii. 31.

† Matth. vii. 22, 23.



to feed the poor, and give my body to be burned, and have not charity, it profiteth me nothing.

of *charity* to the poor, and even <sup>A D. 57.</sup> become a *martyr* for my religion, yet if these be done out of *vanity* and *ostentation*, and not from a pure principle of the love of GOD and of *markind*, I shall receive no advantage from them.

4 Charity suffereth long, and is kind: charity envieth not: charity vanteth not itself, is not puffed up.

4. This *Christian charity* is a most comprehensive and fruitful principle. It takes in all our duty towards men, founded in a conscientious regard to *God*, whose image man is. It obliges us to be gentle and benign, without all emulation or uneasiness at one another's advantages and perfections; without pride, or ambition of dignity and pre-eminence.

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked; thinketh no evil,

5. It suffers us not to insult, or be sharp upon the weaknesses of our brethren, or to seek our own credit at the expence of another man's; keeps us from disgust and violent resentments at ill usage, and from putting the worst construction upon words or actions.

6 Rejoiceth not in iniquity, but rejoiceth in the truth. the vices and frauds of our neighbours; but makes us rejoice in all their good and sincere behaviour.

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

7. It teacheth us to bear injuries, to cover rather than expose failings; to believe and hope the best of every one, as long as there is any room left for a favourable opinion.

8 Charity never faileth: but whether *there be* prophecies, they shall fail: whether *there be* tongues, they shall cease; whether

8. And as this virtue thus gives life and efficacy to all your spiritual *gifts*, so consider how much it excels *them* in point of *duration*. Your inspired *knowledge* of the *scriptures*, your talents of speaking

A. D. 57. *ther there be know-* speaking unlearned *languages*, and  
ledge, it shall vanish such like *present* endowments,  
away. will one day be laid aside and  
cease, as no further useful. But the love of *doing good*  
will be a grace that will adorn you to all *eternity*.

9 For we know in part, and we prophesy in part. 9. For these present *gifts* of the Spirit, are only suited and adapted to the *present* imperfect state of the church, and of mankind. Our best knowledge and abilities are but short and temporary.

10 But when that which is perfect is come, then that which is in part shall be done away. 10. Whereas, in the *future* state of happiness and perfection, there will be an end of these more imperfect ways of information, and gradual means of knowledge.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 11. And there is as much difference between the present and future accomplishments of the *mind*, as there is between the notions and behaviour of a *child* and a *man*.

12 For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as I am known. 12. Our very best attainments and gifts *here*, being but a narrow and cloudy apprehension of things: But that of the *heavenly* state will be direct, clear, and full, like that of the *angels* and blessed *spirits*.

13 And now abideth faith, hope, charity; these three; but the greatest of these is charity. 13. Nay, and when those two admirable graces of *faith* and *hope* (which are indeed needful for us while we continue in this imperfect state), shall *then* cease; the one being turned into perfect *vision*, the other into *enjoyment*; this love of GOD, and of our fellow *saints*, being, indeed, the sum and substance of all real virtue, of essential obligation, and of eternal usefulness, will continue for ever even in *heaven* itself.

## C H A P XIV.

*The Apostle continues his Advice to the gifted persons in their Church, particularly with respect to their inspired performances in the public Assemblies of divine Worship. He instances in such as prayed, sung, or prophesied in strange Languages. Orders all parts of public Worship or Teaching, to be performed in a language known to the Congregation, or else interpreted to them. Shows the Vanity of speaking a strange Language for mere Ostentation. Gives Rules for the more edifying and orderly Management of their public Performances. Forbids Women to teach in the public Assemblies, and exhorts them all to observe his Directions.*

1 FOLLOW after charity, and desire spiritual gifts, but rather that ye may prophecy.

your public assemblies of worship, but in such a manner as the people may understand and profit by them.

2 For he that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him; howbeit, in the spirit he speaketh mysteries.

between God and themselves; for the people, that do not understand them, are not a whit the better for it.

3 But he that prophesieth, speaketh unto men to edification and exhortation, and comfort.

4 He that speaketh

1. LET the good and edification of the church then\* be your chief aim in the exercise of your spiritual gift; and be not forward to use them in

your public assemblies of worship, but in such a manner as the people may understand and profit by them.

2. I shall instance particularly in the gift of speaking strange language, which some of your new teachers are apt to do for mere ostentation, and without any good effect. For though such people may speak very good and great things, yet it is all be-

tween God and themselves; for the people, that do not understand them, are not a whit the better for it.

3. & 4. Whereas to speak or pray in a known language, is to do some good toward the further instruction of some, and the confirmation and comfort of others: But to speak in an unknown

C c 2 tongue,

A. D. 57.  
\*Chap. xiii.

A. D. 57. *eth*, in an *unknown* tongue, is to instruct nobody but yourself. *edifieth* himself: but he that prophesieth, *edifieth* the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth, than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you, speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

it do you any service, unless I delivered it so as you could understand me?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise you, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

5. To be able to speak divers languages, is a *gift* very desirable and useful to the church, for spreading the gospel doctrine the farther and wider. But in a *particular* congregation, the most useful speaker is *he* that speaks so as to be understood by the *people*.

6. For suppose I *myself*, or any other *teacher* whatever, were to come among you, to declare something to you that God had *specially revealed* to me, or to explain any *prophecies of the Old Testament* relating to the *Christian* religion, or to teach any doctrine of *faith and manners*, would

unless I delivered it so as you could understand me?

7. & 8. Certainly it would signify no more to you, than a confused noise of a musical instrument would direct a *dancer*, or the trumpet a *soldier*, when it sounded no point of war.

9. And thus, if your *teachers*, that are gifted with divers languages, take not care that the *people* they speak amongst, understand what they say, their prayers or discourses are nothing but empty air and sound to them.

10. & 11.

10 There are, it may be, so many kinds of voices in the world, and none of them are without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me.

12 Even so ye, so far as ye are zealous of spiritual gifts, seek that ye may excel, to the edifying of the church.

13 Wherefore let him that speaketh in an unknown tongue, pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing

10. & 11. There are, indeed, <sup>A. D. 57.</sup> great variety of languages in the world, and each of them have their proper signification. But for any two strangers to converse together, and know nothing of one another's meaning, is to talk *gibberish* to no purpose.

12. Wherefore, let not any of you affect to show and display his *gifts* with any other design but to inform the understandings of the people. Desire not to excel, but in endeavours after the *church's* benefit.

13. Let none pray in a strange language, unless he be sure what he says will be interpreted to the assembly.

14. For to pray unintelligibly to others, may indeed be to exercise your *gift* and perform your *own* devotion, but nobody else can be the better for it.

15. The sum is this then. All public *prayers, preaching, and divine hymns*, composed by inspiration, ought to be performed in a language known or interpreted to the congregation;

16. & 17. Because otherwise, whatever petitions or thanksgivings any inspired man may offer up to God, the *people* that know nothing of the language he speaks in, can never join with him in them,

A. D. 57 ing he understandeth  
 not what thou sayest?

17 For thou verily  
 givest thanks well, but  
 the other is not edified.

18 I thank my  
 God, I speak with  
 tongues more than  
 you all:

19 Yet in the  
 church I had rather  
 speak five words with  
 my understanding;  
 that by my voice I  
 might teach others al-  
 so, than ten thousand  
 words in an *unknown*  
 tongue.

20 Brethren, be  
 not children in under-  
 standing: howbeit, in  
 malice be ye children,  
 but in understanding  
 be men.  
 innocent, undefining,

21 In the law it is  
 written, with *men of*  
 other tongues and o-  
 ther lips, will I speak  
 unto this people: and  
 yet for all that, will  
 they not hear me,  
 saith the Lord.

22 Wherefore  
 tongues are for a sign  
 not to them that be-  
 lieve, but to them that  
 believe not: but pro-  
 phesying *serveth* not  
 for them that believe  
 not, but for them that  
 believe.

them. The man may pray very  
 well as to *himself*, but the *auditory*  
 is nothing the better for such  
 prayers.

18. & 19. I bless GOD I have  
 the *gift* of language beyond any  
 of your *teachers*; but I am so  
 far from valuing myself upon  
 mere *talking*, and showing my  
*talent*, that I think it much more  
 credit and advantage, to speak  
 five words that are intelligible  
 and useful, than to make a thou-  
 sand fine discourses that nobody  
 understands but *myself*.

20. Brethren, be not like chil-  
 dren, affected with novelties, and  
 valuing things that appear *great*,  
 but are worth *little*. Act like  
*men* of understanding, and imi-  
 tate *children* in nothing but their  
 innocent, undefining, and harmless disposition.

21. You remember those pro-  
 phetic words of the Old Testa-  
 ment (Isa. xxviii. 11, 12.) *Fore-*  
*telling the Jewish nation, That*  
*God would one day send prophets*  
*to them, inspired with variety of*  
*languages for their conviction and*  
*reformation, but all to little purpose.*

22. Where you cannot but ob-  
 serve, that the natural design of  
 God's bestowing the gift of *lan-*  
*guages* upon any person, is to be  
 a miraculous evidence for con-  
 verting *unbelievers*: but those that  
 are already Christians, are to be  
 instructed and edified in languages  
 they do understand.

23. And

23 If therefore the whole church become together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

*you* to be mad, and think your *religion* ridiculous and enthusiastical?

24 But if all prophecy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all.

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face, he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most by three, and that by course; and let one interpret.

23 And verily, you ought to <sup>A. D. 57.</sup> be cautious how you exercise these gifts in public, for your *own* and the *church's* credit. For suppose a *heathen* stranger should come into any of your congregations, and hear you teaching and praying, what neither he nor your own people understand a word of; would not the man take

24. & 25. Whereas if you took care to have all such inspired discourses understood or interpreted, the man might be so affected and struck by the power and prevalency of them, as to be *converted*, and own and declare your religion to be undoubtedly true.

face, he will worship God, and report that God is in you of a truth.

26. In fine, therefore, to prevent all inconveniences, and to attain the true ends of your spiritual endowments, I advise you, that when you assemble together, one prepared with one kind of *gift*, another with another, you do not exercise them in a confused or vain-glorious manner; but observe the particular rules I now give you, viz.

27. Let not above two or three persons speak in an unknown language at one meeting; let them speak each in his turn, and each have an interpreter to explain his meaning to the congregation.

A. D. 57. 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.  
the rest that are so inspired, fit to judge and examine what they say.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

let him stay\* till the

31 For ye may all prophecy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

*heathen priests*, raging, enthusiastic, and ungovernable; but calm and sober, and capable of a regular restraint by such as are actuated by them.

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

gifts in this *orderly* manner, is plain from the like ex-

28. And he that has nobody present able to interpret his language for him, ought to be silent for that time; let him utter himself privately between God and himself.

29. Of such as are inspired to expound any *prophetical passages*, let not above two or three expound at one meeting; and let

30. And if any of them be inspired with a still more full and complete sense of the passage the preacher is speaking upon; yet other has finished his discourse.

31 And thus you may all regularly take your turns, and the church will lose none of your instructions and exhortations.

32. A method you may easily conform to; for the inspirations of the *Holy Ghost* are not like those diabolical possessions of the *heathen priests*, enthusiastic, and ungovernable; but calm and sober, and capable of a regular restraint by them.

33. (For the spirit that inspires *you*, is the Spirit of that God who is the God of peace and order, but never the author of confusion) and that *you may* exercise his gifts in this *orderly* manner, is plain from the like exercise

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\* Ver. 30. [*ὁ ἀκούων ἐνύμνῃ*, Let the first hold his peace, i. e. Let him *finish* before the *new* prophet *begin*, which seems a much more agreeable sense than what our translation seems to suggest to the reader. And the following verse confirms it.



ercise of them in all *other*\* Christian churches, as I A. D. 57. have accordingly appointed them to do.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

34. Let your *women* be permitted only to† sing inspired *hymns*, or utter *inspired prayers* in the assemblies of worship, and not *preach* or *dispute* with any body there by way of instruction; for that is not agreeable to their state of *subjection* by the law of † God and Nature.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

35. And if they have a mind † Gen. iii. 16. to argue upon any thing that is spoken in public, for their further information, let them do it with their husbands or teachers at home, for it is very indecent for a *woman* to usurp the office

of *men* in the public congregation.

36 What? came the word of God out from you? or came it unto you only?

36. And I would have those among you that practise contrary to these my injunctions, and to the methods of other churches,

remember *they are no standards* to the rest of the Christian world; the rest of the churches were not beholden to *Corinthian* teachers for their *Christianity*, but they to some of *them*, viz. to the churches of Judea.

37 If any man think himself to be a prophet,

37. Let all your teachers therefore that pretend to spiritual *gifts*, and

\* Ver. 33. [*ὅτι ἐν πάσαις ταῖς ἐκκλησίαις*, As in all churches of the saints,] i. e. as may be seen (viz. That God is the God of order) in all churches—or else, 'Thus I appoint in all other churches.] I choose the second rather than the first; but I choose to express both in the Paraphrase. And if the former be the sense, it is most natural to refer it to the 3d verse, and include the first branch of this verse in a parenthesis.

† Ver. 34. See chap. xi. 5, 13. which is reconciled to this place by the Paraphrase.

A. D. 57. phet, or spiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophecy, and forbid not to speak with tongues.

40 Let all things be done decently, and in order.

and would prefer themselves to others, be tried by this rule, *Whether or no they will own my advice to be the true will of Christ.*

38. He that will not, I have no more to say to him; let him take the effects of his obstinate and wilful ignorance.

39. To conclude my argument, then, Remember that though I value all spiritual gifts very much, and this of speaking divers languages among the rest; yet, I say, the only way to make it useful is, to explain and interpret your discourses to the people.

40. Take my advice, and perform all your public offices with decency, order, and regularity.

## C H A P. XV.

*The next Query, concerning the absolute Certainty of the future State, and of the Resurrection of the Body. Some Jewish Converts were perplexed with Objections against the former by their Teachers, that had been of the Sadducaical Part. The Gentile Converts were attacked with Difficulties about the latter, by the Speculations of their philosophical Teachers. The Apostle establishes the Truth of both these Points upon the Fact of Christ's Resurrection, laying down the Evidences that prove it. The Disbelief of a future State, utterly inconsistent with the Belief of Christ's Resurrection, and with the Nature and Design of our Baptismal Profession; and disannuls the Faith, and frustrates all the Sufferings of Christian People. This against the Sadducaical Christians, to verse 35. Then he answers*

*answers the philosophical Objections against the resurrection of the Body, to verse 45. where he returns to the Jewish Objectors again, showing the Necessity of believing this Point, from the Analogy between the first and second Adam, to verse 51. Then declares the glorious Change the Bodies of good Christians shall undergo at the Resurrection, in order to qualify them for the heavenly and immortal State.*

**1** MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand;

converted, and must

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless \* ye have believed in vain.

3 For I delivered unto you first † of all, that which I also received, how that Christ died for our sins according to the scriptures:

4 And that he was buried, and that he

5 And that he was seen of Cephas, then of the twelve.

6 After

**1.** AS to the disputes among you about the certainty of the *future state*, and the resurrection of the *body*, I must desire you to recollect and consider the main points of *Christianity* I first instructed you in, on the proof whereof you were at first yet rely upon for salvation.

2. Which if you have forgotten, or now disbelieve, you have lost the chief foundation of your *Christian faith*.

3. & 4. Now those chief † articles were those of the *death* of Christ for our redemption from sin and death; his *burial* and *resurrection* according to the scripture *prophecies* concerning the MESSIAH ‡.

5. & 6. For demonstration of which *last* article, I appealed to those *eye-witnesses* that saw him after

\* Ver. 2. [Unless ye have believed in vain. 'Εκτός τί μὴ— But if not, ye have believed in vain.]

† [Ἐν πρώτοις, First of all, or as the chief and principal points.]

‡ Ver. 4. [The third day according to the scriptures.] See Bishop Chandler's Defence of Christianity, &c. p. 370.

A. D. 57. 6 After that, he  
 was seen of above five  
 hundred brethren at  
 once: of whom the  
 greater part remain  
 unto this present, but  
 some are fallen asleep.

Still alive to testify it,

7 After that, he  
 was seen of James,  
 then of all the apo-  
 stles.

tion into heaven at the

8 And last of all  
 he was seen of me  
 also, as of one born  
 out of due time.

9 For I am the  
 least of the apostles,  
 that am not meet to  
 be called an apostle,  
 because I persecuted  
 the church of God.

of the apostles, and  
 name.

10 But by the grace  
 of God I am what I  
 am: and his grace  
 which *was bestowed*  
 upon me, was not in  
 vain; but I laboured  
 more abundantly than  
 they all; yet not I,  
 but the grace of God  
 which was with me.

after his resurrection. First Peter  
 (Luke xxiv. 34.) then the whole  
 college of apostles (John xx. 19,  
 26.) and then the five hundred  
 disciples in a body, in Galilee,  
 before his ascension (Matth. xxvi.  
 32.) of whom the major part are  
 though some of them be dead.

7. That moreover he was seen  
 by James (the Lord's brother,  
 called James the Just) and by all  
 his disciples again, at his ascen-  
 sion into heaven at the Mount of Olives.

8. & 9. And lastly, That about  
 two \* years after his ascension,  
 (and several times after that) he  
 appeared in a miraculous manner  
 to *me* also; a person by the fury  
 of my former prejudices and pas-  
 sions, not fit for an earlier disco-  
 very of him; and like an *abor-*  
*tive*, am, in † *that respect*, be-  
 low the dimensions of the rest

scarce worthy of that honourable

10. But by the divine ‡ favour  
 I am called to this great *office*:  
 and as I was the least worthy of it,  
 of all the other apostles, so I have  
 strived to make up that defect by  
 uncommon labour and diligence  
 in the execution of it; the suc-  
 cess whereof I do no way ascribe  
 to *myself*, but all to the *gifts* of  
 his *Holy Spirit* bestowed on me for  
 that purpose.

11 Now

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

you are to depend for salvation, is the same, viz. that of a *crucified and a risen Saviour*.

12 Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead?

fundamental article of your *Christian* faith, viz. *the resurrection of Christ*?

13 But if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then *is* our preaching vain †, and your faith *is* also vain.

believed it without any

15 Yea, and we are found false witnesses of God; because we have testified of

11. Now whether \* you were converted by *me* or Peter, or any other *apostle* whatever, the doctrine taught you, and on which

salvation, is the same, viz. that

of a *crucified and a risen Saviour*.

12. But I find some of your *new teachers* have endeavoured to persuade you, that a *future state*, and a † resurrection of the *body*, are weak and absurd notions. But if their suggestions be of any weight, what becomes of that

of your *Christian* faith, viz. *the resurrection of Christ*?

13. For, to say there *can be no resurrection*, and yet to hold that Christ is *actually* risen, is a contradiction.

14. And, on the other side, to deny that Christ is *actually risen*, is to destroy the main-† evidence of our *Christian* religion; so I have *preached*, and you have *believed* it without any ground and foundation:

15. Nay, we his *apostles* in particular, who pretend to give a divine evidence, and appeal to the truth of God, that he did raise

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\* Ver 11. [Whether it were I or they]—i. e. who converted you: Or else, whether I or they *laboured most*.

† Ver. 12. [No resurrection of the dead.] Though the word *ἀνάστασις* does indeed in the New Testament mostly signify the *future state*, yet by attending to the method and turns of this chapter, the judicious reader will find the *apostle* here uses it in both its acceptations, viz. that of the *future state* in general, against the *Sadducaical* objectors and that of the resurrection of the *body* against the *Gentile* philosophers. See the contents of this chapter.

‡ Ver. 14. See Acts i. 22. Rom. i. 3. iv. 25. Acts xvii. 31. 1 Pet. iii. 21. Rom. vii. 4.

**A. D. 57.** of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

raise up Jesus from the dead, must be guilty of the most impious forgery and falsehood.

15 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

of his death and sufferings, by virtue of which alone a *Christian* can hope for the pardon of his sins. For if *he* be dead for ever *himself*, it is impossible his death can avail any thing to our pardon and future happiness. (See Rom. iv. 21.)

18 Then they also which are fallen asleep in Christ, are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

thus exposed to sufferings and persecution, would have the worst and hardest

20 But now is Christ risen from the dead, and become the first-fruits of them that slept.

a consequence of our blessed *Master's*, as the whole *Jewish* harvest was of being accepted and blessed by the offering of the *first-fruits*.

21 For since by man came death, by man come also the resurrection of the dead.

22 For

16. & 17. Consider therefore the wretched consequences of such an opinion; it destroys the possibility of Christ's resurrection, which is the main proof of the truth of your whole religion; it disannuls all the benefits

18 So that all that have died in the *Christian* faith, are lost, and disappointed of all their hopes and promises.

19. For, if all our prospect of happiness were terminated in the *present* life, a *Christian*, and especially an *apostle* of Christ, who is thus exposed to sufferings and persecution, would have the worst and hardest condition of all mankind.

20. But be not misled with speculative and vain notions. The *fact* is certain and absolute, that Christ our Saviour is *risen*; and our resurrection is as certain

a consequence of our blessed *Master's*, as the whole *Jewish* harvest was of being accepted and blessed by the offering of the *first-fruits*.

21. & 22. Nor can your *Jewish* objectors, viz. of the *Sadducaical* party, deny this *great truth* without destroying all that analogy between

22. For as in Adam between the first and \* second A. D. 57-  
all die, even so in Adam, which themselves allow  
Christ shall all be from their own scriptures. For  
made alive. if all true *believers* are not re-

stored to *life* by the Messiah, the *second* Adam, as all \*  
*mankind* were made subject to *death* by the sin of the  
first Adam, the main instance of the analogy is lost.  
Whereas, by supposing this contrary truth, the agree-  
ment is kept whole and entire.

23 But every man  
in his own order :  
Christ the first-fruits,  
afterwards they that  
are Christs, at his  
coming.

23. And thus Christ's resur-  
rection is an assurance and pledge  
of the resurrection of all good  
and sincere *Christians* at the last  
day† of his appearance to judg-  
ment.

24 Then *cometh* the  
end, when he shall  
have delivered up the  
kingdom to God, even  
the Father ; when he  
shall have put down  
all rule, and all autho-  
rity and power.

and wicked men, and shall resign the government of all  
things to God the *Father*.

25 For he must  
reign till he hath put  
all enemies under his  
feet ‡.

the enemies of GOD

25. For the dispensation and  
government of mankind in this  
world, must continue *immediately*  
under Christ the Messiah, till all  
and his church be subdued.

26 The last enemy  
*that* shall be destroyed  
*is* death.

26. Now *death* being *one* and  
the *last* of those enemies, it is  
absolutely

\* Ver. 21, 22. See Rom. v. where the apostle uses the  
*same* argument to *another* purpose, and both there and here  
uses it as an argument *ad hominem* against the *Jewish* no-  
tions, *viz.* of the *Sadducees*. Without supposal thereof, nei-  
ther of the passages seem to carry any reason in them.

† Ver. 23. 1 Thess. iv. 16. The dead in Christ (*i. e.* good  
Christians) shall rise *first*.

‡ Ver. 25. [Till he hath put.] See note on Rom. v. 13.

A. D. 57. absolutely necessary for completing this divine and glorious conquest, to have *that* also destroyed, which can never be but by a *resurrection* to a future life.

27 For he hath put all things under his feet. But when he saith all things are put under *him*, it is manifest that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

for ever the *immediate* Governor, Lord, and Disposer of all things; or else will continue Christ, his Son, the glorious, and triumphant Lord over the church he has so graciously redeemed; though still in subordination to himself the supreme *Father*, who first committed all power unto him. [Compare Dan. vii 14, 27.]

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead †?

Christians *die* and *live* no more, is to make your baptismal

27. When I say, Christ has the government and superiority over *all things* given to him, you must naturally suppose I except God the *Father*, who committed this government to him.

28. And thus even when Christ shall have subdued all the enemies of God, and finished the whole dispensation with mankind upon earth, and his *mediatorial* government shall cease, he shall resign himself, his church, and all its members, to God the *Father*; who shall then either *himself* be

29. But to return to the main \* argument. The denial of the *future state* and *resurrection* disannuls all the purposes and effects of your Christian baptism. It is the belief of the *resurrection* you are baptized into; and to say that

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29 \* Main argument, which was left off at ver. 23. not at the 20th, as Mr. Locke, and others, by a plain mistake, suppose.

† Ver. 29. [Τίς ὡς νεκρῶν — Baptized for the dead?] i. e. who would be so weak as to be baptized in the faith of a *resurrection* that give themselves up for eternally dead after this life? I have given the undoubted *sense* and *design* of the phrase, but how the Greek of it is precisely to be construed, must still be left to the critics. See Dr. Mills upon this place.



*final* profession an insignificant and fruitless thing; a thing that involves them in present miseries and inconveniencies, without the least prospect of recompence or advantage. A. D. 57.

30 And why stand we in jeopardy every hour?

30. And then, what a weak thing is it for *Christian* people to expose themselves to such dangers and persecutions, in defence of a religion that leaves them at last without all hopes of any future recompence!

31 \* I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

31. Especially *I* \* that am an *apostle* of this religion, must then be still more foolish and unaccountable; for I may safely protest by all that joyous hope which *you* and *I* have in our *Christian* profession, that I hardly pass a day but in danger of death for the sake of it. \* 'Εγώ, I, emphatically.

32 If after the manner of men † I have fought with beasts at Ephesus, what advantageth me, if the dead rise not? let us eat and drink, for to morrow we die.

32. And should not I have acted a wise part, think you †, in exposing myself to the wild beasts upon the theatre at Ephesus, if it be true, that death makes a final end of us? Verily, if it be so, the Epicureans are in the right, whose maxim is, *Life is short, let us take as much of the pleasures of it as ever we can.*

33 Be not deceived: evil communications corrupt good manners.

33. Take heed then of being misled by such insinuations as these, that tend to the corruption of all Christian morals and practices.

VOL. I.

D d

34. Rouse

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† Ver. 32. [ἔβην πρὸς θύρας]—I have fought with beasts at Ephesus.] A latitude of the *tenor* so natural to the Hebrew and Hellenistic languages; and making the construction *if I had fought*, saves the critics all their needless pains of recurring to another fight and miraculous deliverance of St. Paul at Ephesus, grounded only on uncertain traditions; and shows this passage *plainly* to refer to Acts xix. 30, 31. See abundant instances of this change of *tenor* in Glatius, Lib. 3. Tract 3. de Verbo, page 642, &c.

A. D 57.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

35 But some man will say, How are the dead raised up? and with what body do they come?

36 Thou fool, that which thou sowest is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain.

38 But God giveth

34. Rouse up your faculties to a more just and exact way \* of reason and consideration, and avoid such principles as tend only to a sensual and debauched life.

For I must tell these your *new teachers*, to their shame, they argue as if they knew nothing of God † and religion.

35. Your *philosophical teachers*, I know, have been used to think the resurrection of the *body* an absurd, needless, and impossible thing; and are apt to ask,

how a corrupted, perished, and scattered mass of matter, can ever be raised into a body fine and beauteous enough for a glorified *soul*? Or what sort of bodies (say they) is it that we can expect at the resurrection?

36. Thou fool of a *philosopher* that canst argue thus! Is this so absurd and incomprehensible a thing, which the very appearances of *nature* are able to account for?

The *grain* you sow in the earth is rotten, and putrified soon after it comes there, and yet it afterwards springs up into perfect *corn*.

37. & 38. You throw in nothing but *naked grain*, suppose *wheat* or *barley*. But out of that very corrupted little mass, doth the divine Power produce a full-grown corn, with *stalk*, and *ear*, and *seeds*; and so from every other

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\* Ver. 34. [Awake to righteousness, and sin not:] *Δι-κείως* here is very hardly to be construed to *righteousness*; and though *μὴ ἀμαρτάνει* may be rendered *sin not*, that is but the *secondary* sense of that word, [Awake to right reason, and do not so grossly mistake,] seems to be the natural construction. And as the 33d verse countenances our translation, so the latter part of this verse seems to favour this latter rendering of the whole period.

† Ib. See Matth. xxii. 29.

eth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh: but there is one *kind of* flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

kind as can be, yet out of the same original matter did God compose them all.

42 So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption;

43 It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

ther seed, a *plant* in its proper size and figure. Though you are no more able to know *how*, than how God can raise the *dead*. A. D. 57.

39. Look into the make and contexture of *animals*; that of men, fishes, beasts, and birds, what a vast *variety* there is in them; and yet they all proceed from one and the same original matter\*.

40. Look and compare the *heavenly* and *earthly* bodies with each other. There is as much difference between a clod of *earth*, and the glorious bodies of the *sun* and *stars*, as there can be between the *corruptible* and the *glorified* bodies of *men*.

41. Nay, there is as much difference in some of the *heavenly* bodies from one another, the *sun* and *moon*, *planets*, and *fixed stars*; some whereof shine by a borrowed and *reflexed* light, others by an innate light of their *own*; and are of as different a

42. & 43. Now, apply this to the *resurrection*, and see if the same divine Power that could thus bring flesh, fish, plants, fun, earth, planets, and fixed stars, out of one and the same *mass*, and all originally out of *nothing*, cannot be able to raise an incorruptible out of a corruptible body,

D d 2 dy,

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\* See Gen. i. 2.

A. D. 57. dy, and turn a *weak* and *decaying* one into one that shall be *glorious* and *powerful*\*.

44 It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

44 The bodies indeed we now live in, and that die here, are mere *animal* bodies, subject to decays, sickness, and death; and this makes your *philosophical teachers* conclude, that when we have thrown them off, and once got rid of them, we shall never be joined to *bodies* more. But this conclusion proceeds from their ignorance of this *great truth*, that the God who has invested us at present with these *animal* bodies, will one day clothe us with *spiritual* and heavenly ones.

45 And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit.

45. † And as we read (Gen. ii. 7.), That Adam the *first* man, from whom we all received our weak and animal bodies, was made a *living soul*; so is it as true that Christ the *second* Adam, has not only *life*, but *life in himself*, and a *power to raise others to life*. (See John i. 4. and verse 21, 26.)

46 Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

46. As therefore the *first* man Adam was made before CHRIST was sent to be our *Saviour*, so must *we*, in order of time, be clothed with our *animal* and mortal bodies derived from the *one*, before we can be invested with our *spiritual* and immortal ones from the *other*.

47 The first man is of the earth, earthy: the second man is the Lord from heaven.

48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they

47, 48, & 49. Weak and mortal we must needs be *here*, being extracted from one that was *himself* so. But when we shall be begotten again from the dead by Christ, the second Adam, our heavenly Saviour, our *bodies* shall also

\* See Philip. iii. 21.

† Ver. 45. See ver. 21, 22, &c.

they also that are heavenly.

49 And as we have born the image of the earthy, we shall also bear the image of the

also partake of the heavenly and immortal qualities of *his* and live eternally without sickness, decay, or death. A. D. 57.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

with us; for a corruptible *body* can no way suit with an incorruptible *state*.

51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed.

shall undergo, at that time, a glorious change; which is a thing you seem to have had yet no notion at all of.

52 In a moment, in the twinkling of an eye, at the last trump (for the last trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed.

the same brightness and immortality.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

50. To those then who scoffingly demand what sort of bodies good Christians shall have at the resurrection? the sum of my answer is, that I allow they cannot be such mortal and crazy carcases as we *now* carry about

51 But the bodies of all true Christians, whether of such as are alive at CHRIST's coming to judgment (as some will be) or of such as are dead before it,

52 A change, I say, at this grand summons, that will be as sudden and quick, as it will be great and happy; when the dead bodies of the saints shall be raised up to a glorious and immortal constitution; and those that are then alive, shall be transformed into

53. For, as I before observed, it is absolutely necessary, that these \* corruptible and mortal bodies should be changed for in-

D d 3

corruptible

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\* Ver. 53. [This corruptible must put on incorruption. τὸ φθαρτὸν τῷ ἀφθάρτῳ. And so Justin Martyr in Epist. 2. § 10. Καὶ μὴ λίσσεται τις ἡμῶν ὅτι αὐτὴ σαρκὶς ἢ κρείττω, ὡς ἀνίσταται—ὅν πρῶτον γὰρ ἐν τῇ σαρκὶ ἐκλήθητε, καὶ ἐν τῇ σαρκὶ ἐλευσινθε—ὅτως καὶ ἡμεῖς ἐν ταύτῃ τῇ σαρκὶ ἀποκαταστασόμεθα τοῖς κρείττερον.]

A. D. 57. corruptible and immortal ones, before they can be fit to be joined again to our glorified and happy souls.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O grave, where is thy victory? prophet (Hof. xxiii. 10.) *O death where is thy sting to hurt us! O grave, where is thy victory over us!*

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks be to God, which giveth us the victory, thro' our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

54. And thus by our attainment to this happy and immortal state, will those prophetic words be fulfilled in the most eminent acceptation, *death shall be swallowed up of life, and conquered for ever,* (Isai. xxxv. 8.)

55. Then may every good Christian sing the triumph over death in the language of another prophet (Hof. xxiii. 10.) *O death where is thy sting to hurt us! O grave, where is thy victory over us!*

56. Sin was the first and baneful cause, and is the only terror of death; and the malignancy of sin is from this, that it is the transgression of a just and righteous law of God.

57. But, blessed be GOD! our Christian religion sets us eternally free from them both.

58. Wherefore, dear brethren, be stedfast in this grand article; strive to *excel* in your faith in it; and live so as to enjoy the blessings of it; remembering what a glorious recompence it will be for all your Christian labours and endeavours.\*

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\* Ver. 58. [Always abounding—*excellere* always excelling.]

CHAP. XVI.

*Their last Inquiry about collecting Contributions for the poor Christians of Judea. He gives directions how to do it. Promises again to come and see them. Recommends Timothy to them. Repeats his Exhortations to Unity and Peaceableness. Recommends Stephanus, Fortunatus, Achaicus, to them. Concludes with Salutations.*

1 NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever you shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia; (for I do pass through Macedonia.)

1. AS to your last inquiry about the collection deferred of you for the poor Christians of Judea, I would have you observe the same method I prescribe to the Galatian churches, viz.

A. D. 57.

2. That every Sunday, each of you put what he can spare into a common \* stock, that so when I come I may find it altogether.

Θησαυρ  
εργων.

3. & 4. And when I am with you, I shall send such persons with it as you shall recommend, and will write letters by them to Jerusalem; and, if it be requisite, I will go with them myself, to make your liberality the more acceptable.

5. In the meanwhile, assure yourselves, I shall certainly see you, when I am arrived at Macedonia, which place I must take in my way.

D d 4

6. And

A. D. 57. 6 And it may be  
that I will abide, yea,  
and winter with you,  
that ye may bring me  
on my journey, whi-  
thersoever I go.

7 For I will not  
see you now by the  
way, but I trust to  
tarry a while with  
you, if the Lord per-  
mit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door  
and effectual is open-  
ed unto me, and *there*  
*are many adversaries.*

10 Now if Timo-  
theus come, see that  
he may be with you  
without fear: for he  
worketh the work of  
the Lord, as I also do.

† Tim.  
Pr. 12. 11 Let no man  
therefore despise him:  
but conduct him forth  
in peace, that he may  
come

6. And it is very probable I  
may not only just call upon you,  
but stay out the winter with you,  
and accept of provisions and as-  
sistance from you for my further  
travels.

7. & 8. Intending you there-  
fore a good long visit, I would  
not have you to think me tedious,  
if I stay here at Ephesus till Pen-  
tecost, i. e. Whitsuntide.

9. For I find I am likely to  
have a good large (and I hope a  
successful) work \* of preaching,  
and converting here, though my  
adversaries (especially those of the Jewish party,) are  
very numerous.

10. If Timothy comes to you  
beforehand, pray treat him re-  
spectfully, and make him easy.  
Let him have no disturbance  
from your *actions*; for he comes  
upon the same work, and with the  
same authority as *myself*.

11. Let none of your new  
teachers despise him for his †  
*youth*; but be thou all ready to  
supply him with necessaries for  
his

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\* Ver. 9. Θύρα ἀνίχθη, & ἀντικείμενι πολλοί, [A door opened,  
and many adversaries.]

He seems plainly to allude to the *Ostia Circus Maximi*; from whence the race horses and chariots were wont to be started. And this is very much countenanced by the phrase *ἀντικείμενι*, those *adversaries* answering to the *antagonists* in the *race*, against whom the apostle was to *run*, as it were, and strive to outdo.

This it not taken notice of by Faber or Dr. Hammond, but is handsomely explained by Jacobus Lydius, in his *Agonistica Sacra*, cap. 30.



come unto me : for I look for him with the brethren.

his return back to me ; for I, and A. D. 57. all my \* company, shall earnestly expect him, and those that are to come with him hither.

12. As touching our brother Apollos, I greatly desired him to come unto you with the brethren : but his will was not at all to come at this time ; but he will come when he

12. We would fain have had brother Apollos come with this letter to you, but he excused himself at this juncture, and promises to see you at a more proper season.

shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

13. And now to conclude my advices to you : Be upon your guard against all the designing heads of your *factions* ; stand firm to the doctrines at first delivered to you, and behave yourselves with manly courage and resolution.

14 Let all your things be done with charity.

14. Let all your behaviour, both in your public assemblies, and in private conversation, be with a constant eye to the good of your

brethren, and the church's peace.

15 I beseech you, brethren (ye know the house of Stephanus, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints,)

15. I desire you to pay a particular † regard to Stephanus and his family. They were (you know) the first ‡ converts I made in Greece, and have ever since been industrious in instructing || and managing your church, and in supporting and maintaining its ministers.

16. Where-

\* Ver. 11. 'Εκδίχομαι αὐτὸν μετὰ τῶν ἀδελφῶν, or, I and the brethren expect him. So in ver. 12.

† Ver. 15. "οἶδασι, Ye know, or rather [know,] i. e. respect the house of Stephanus.

‡ Chap. i. 15.

|| [Ἐὰς διακονίαν τοῖς ἁγίοις, To the ministry of the saints.] I should choose to interpret this of *teaching* and *governing*, rather than in any other sense of *ministering*, because the following

A. D. 57. 16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanus, and Fortunatus, and Achaicus: for that which was lacking on your part, they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

16. Wherefore hearken to, and be guided by them; and instead of *new teachers*, let *them*, and all my fellow-preachers, be your Christian leaders.

17. & 18. I am very glad you sent *him*, and Fortunatus, and Achaicus, with your letter of inquiries to me; for they have given me a much fuller account of the state and disposition of your church, than I should otherwise have had; and prevented a great many jealousies and suspicions between you and me; to the satisfaction of us both: Respect and value such men therefore as give so favourable a character of you.

19. The churches of the Lesser Asia salute you; so does Aquila, his wife, and Christian family, with all good Christian wives.

20. All the Christians here salute you. Salute each other, for my sake, with the kiss of love in your assemblies.

21. I here salute you with my own hand-writing.\*

22. Whoever

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lowing words seem plainly to favour it, verse 16. But indeed *διακονία τοῖς ἀγίοις* is properly supplying the saints by way of *charity*, as *διακονία τῶν ἀγίων*, is doing it by way of *teaching*. However I thought it not inconvenient to express both senses.

\* Ver. 21. [With my own hand]—The rest of the epistle being written by his amanuensis. See Rom. xvi. 26. 2 Theff. iii. 17.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

communicated, and *left to the terrible judgment of God* \*, till he repents and reforms. (See chap. v. 5. and 2 Cor. ii. 6, 7, 8.)

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

22. Whoever among you maliciously and obstinately breaks the peace and credit of the Christian church, by wicked *factions*, or scandalous *vices*, let him be ex-

23. & 24. May the love and favour of our Lord Jesus Christ be ever with you. My own hearty love and Christian good wishes to you all. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi, by Stephanus, and Fortunatus, and Achaicus, and Timotheus.

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\* Ver. 22. Maranatha is a Syriac phrase, and signifies as much as *The Lord cometh*, to punish him.

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A  
P A R A P H R A S E  
ON THE  
SECOND EPISTLE OF ST. PAUL  
TO THE  
*CORINTHIANS.*

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P R E F A C E.

**T**HIS *epistle* was written upon the same occasion, and follows the same argument with the former. A considerable part of it refers to the success his *first* epistle had in the Corinthian church; which appears to be different according to the tempers of the persons concerned in it. The more sound and well affected were duly moved by it, and showed a ready compliance to the apostle's directions, which he here glories in and commends them for; while several both of the *Gentile* and *Jewish* faction remained stiff in their opposition to him, both in doctrines and practices. With these *latter* the apostle renews his argument, most prudently mixed up of calm reasonings, kind persuasions, and threatnings of severity toward the perverse and incurable. Whatever incidental arguments or exhortations are interspersed with these, the *reader* shall be methodically advertised of at the entrance of the several chapters.

C H A P.

## C H A P. I.

*The Apostle presents himself to them as a despised and suffering Apostle. He blesseth God for his support under, and Deliverance from his Afflictions, as being of great Benefit both to himself and them. Comforts himself under the divine Protection, and his own Sincerity. Returns upon their factious Teachers for misinterpreting his not coming to Corinth so soon as he proposed. Shows himself consistent in what he said and taught, and gives a true Reason of his not seeing them at the time appointed.*

1 PAUL an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia :

2 Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort :

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

1. & 2. PAUL an apostle of Je-<sup>Written</sup> <sup>A. D. 57.</sup> <sup>the latter</sup> <sup>end of the</sup> <sup>year.</sup> <sup>\* Acts ix.</sup> <sup>and xxvi.</sup> <sup>us Christ, called to</sup> <sup>that great office by an express</sup> <sup>and \* particular revelation of</sup> <sup>God ; and Timothy my Christian</sup> <sup>brother ; to the Corinthian church,</sup> <sup>and to all the Christians of Achaia ; wishing you all divine favours and blessings from God our Father, and Jesus Christ our Lord and Saviour.</sup>

3. & 4. First expressing my hearty thanks to God the Father of our Lord Jesus Christ, the supreme Author of all our mercies and comforts, for so assisting and supporting me under all my sufferings and distresses, that I am enabled to make *others* partake of the comforts he bestows on *me*.

5. For

A. D. 57. 5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* steadfast, knowing that as you are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that

9 But we had the sentence of death in ourselves, that we should

5. For I must thankfully acknowledge that Christ has never laid any sufferings upon me for the sake of his religion, but what has given some proportionable blessing to sweeten and countervail.

6 Whereof *your* church is a very satisfactory instance: for my sufferings and afflictions have had this good effect upon *you*, to encourage you to suffer patiently after *my* example; and my blessings and comforts are so many arguments to *you* to depend steadily and joyfully upon the same infinite Power and Wisdom as *I* do.

7. Being fully assured, that as you partake with *me* in the sufferings for your religion, you shall not fail of a proportionable share in its present and future blessings.

8. My *own* sufferings I speak of, are those I lately underwent in the *lesser* \* Asia, where I was so sore and so hardly used, that I had scarce any expectation to outlive them.

we despaired even of life:

9. But I make use of the desperate condition I was then in, as an argument for an entire con-

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\* Ver. 8. & 10. [Εν τῇ Ἀσίᾳ, in Asia, and ἐν πολλοῖς θανάτοις, From so great a death.] See Acts xiv. the xvi. and xix. chapters. To which of these conflicts the apostle particularly refers, is not certain; most probably he respects them *all*, for several good Greek and Latin copies read it, ἐν πολλοῖς θανάτοις, and ἐν πολλοῖς κινδύνοις, a tantis periculis. From *such* and so many deaths or dangers.

should not trust in ourselves, but in God which raiseth the dead.

confidence in God, without whom <sup>A. D. 57.</sup> no human strength can avail any thing; but by whose power even the dead shall be raised to life again.

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us.

10. And I rest fully satisfied, that the same good Providence that has already delivered me from such and so many distresses, will not fail to protect me in the future course of my ministry in his service.

11 You also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

11. For which I have had, and trust shall still have, the concurrence of your prayers with my own; and then as you all contribute toward my safety and protection, you may all have the pleasure of rejoicing and giving thanks for it along with me.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.

12. As to myself, whatever the dispensations of Providence toward me, or the ill opinion some men may have of me, be, this inward comfort I always enjoy, and will glory in, that I have performed my Christian ministry in every place, agreeably to the abilities God has bestowed on me, preaching the gospel-doctrine † free of any sinister or private designs; and exercising

my spiritual † gifts without any mixture of ostentation  
or

+ Ver. 12. [In simplicity, not with fleshly wisdom, &c.] He plainly strikes at the cunning insinuations of their philosophical and rhetorical teachers. 'Ουκ ἐν καυχήσει, ἀλλ' ἐν ἀνότητι διδάσκω, ἥ ἐν συμπόσει σοφισμάτων. Chrysost.

† Ib. [But by the grace of God,] i. e. by exercising his spiritual gifts. 'Αλλ' ἐν τοῖς ἀρχαῖς καὶ τέλει τοῦ χάριτος ἤσαν. Theophylact.

A. D. 57. or human artifices to set them off. And especially among you Corinthians.

13 For we write none other things unto you, than what you read or acknowledge, and I trust you shall acknowledge even to the end.

14 As also you have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

judgment, as disciples converted and saved by my doctrine and ministry.

15 And in this confidence I was minded to come unto you before, that you might have a second benefit:

\* AEs xx.

time, for your further instruction and confirmation in the Christian religion.

17 And to pass by † you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

† See 1 Cor. xvi. 6, 7.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that

13. And this *sincerity* of mine, is what you have always read in my *writings*, and heard from me in my *preaching*; you were all very sensible of, and free to acknowledge it when I was with you; and I hope you are so still, and always will be.

14. A great *many* of you, I can safely and gladly say, have owned and gloried in *me* as your true apostle and teacher; and I will accordingly glory and rejoice in *them* at the great day of Christ's

judgment, as disciples converted and saved by my doctrine and ministry.

15. And with this full confidence and satisfaction in such of you as do thus respect and esteem me, was I fully intended to come

\* and visit your church a second

time, for your further instruction and confirmation in the Christian religion.

16. Designing not † to call upon you in my way to *Macedonia*, but to come to you from thence, and to take provisions of you for my voyage \* to Jerusalem.

17. And what if I did not actually come according to my first purpose? Have any of your *new fashions* any reason from thence to say I am an uncertain, fickle, and deceitful man †, acted purely by

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† Ver. 17. In the Hebrew and Hellenistic languages *yea* is as much as to *affirm*, *nay* to *deny*. For a man to have his *yea*, *yea*,



that with me there should be yea, yea, and nay, nay? by self-interest, and have no regard to my word? A. D. 67.

18 But *as* God is true, our word toward you was not yea and nay. 18. GOD can testify my preaching and conversation among you has shown me to be quite another sort of person, always uniform in my conduct, and consistent with myself.

19 For the Son of God, Jesus Christ who was preached among you by us, *even* by me, and Silvanus, and Timothy, was not yea and nay, but in him was yea. 19. As to the christian doctrine delivered to you by myself and by Timothy\*, and Silvanus under me (especially that principal point of CHRIST's being a crucified and risen Saviour) you know it was one and the same from us all. †† Acts xviii.

20 For all the promises of God in him are yea, and in him amen, unto the glory of God by us. 20. For I founded the certainty of all the gracious promises in the dispensation of the gospel preached by us the apostles of Christ, on his being a crucified redeemer, and a risen Saviour.

21 Now he which stablisheth us with you in Christ, and hath anointed us, is God: 21. The truth of which Christian doctrine God has sufficiently demonstrated both to you and me, and confirmed us in the belief of it, by the miraculous gifts of his holy spirit.

22 Who hath also sealed us, and given the earnest of the spirit in our hearts, 22. Which gifts are as perfect a ratification of his promises in Christ, as the seal set to a deed or covenant; and are a pledge of our future enjoyment of them, if we perform the conditions annexed to them. It is very unjust therefore, for a person

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son

yea, and his nay, nay, is to be true and faithful; but to be yea and nay at the same time, is to be false and contradictory. Wherefore the Rev. Dr Mill has well observed the true reading of this place to be *yea and nay*, according to the antient copy of Beza. For to double the phrases, makes the sense directly contrary to the scope of the apostle.

\* Ver. 19, 20. See 1 Cor. i. 23. ii. 2. v. 1, 2, &c.

A. D. 57. son thus qualified with all the marks of a true *apostle*, and so constant and consistent in his doctrine as I am, to be accounted an *inconstant* and a *selfish* man.

23. Moreover, I call God for a record \* upon my soul, that to spare you I came not as yet unto Corinth.

23. But to tell you the true reason of my not coming at the time appointed, I call God to witness, it was neither out of disregard to my friends, nor fear of my enemies, but purely out of tenderness to the *obstinate* and *offending* part of you ; to suspend for a while the punishment I threatened, in a charitable hope of their amendment.

24. Not for that we have dominion over your faith, but are helpers of your joy : For by faith ye stand †.

24. When I speak of *threatening* and *sparing* offenders I would not be understood to challenge any *absolute power* over you or your religious principles ; no, I am only your *assistant* in *christianity* ; it is *Jesus Christ* not I, in whom you believe as your *Lord* and *Master*.

## C H A P. II.

*He proceeds to shew the reason of his not coming to Corinth so soon as he intended, to be his clemency towards the scandalous offenders. Expresseth his tenderness toward them all, Desires that even the incestuous person should be received into the church again upon his repentance. Declares his own sincerity, and the difficult charge of the apostolical office : With a reflection upon their new teachers that opposed him.*

1. **B**UT I determined this with myself,

1. **T**HE love I have for you, was indeed the reason why I

\* Ver. 23. Upon my soul—*ψυχή*—Upon my life—As much as to say, *May I die if it be not true.*

† Ver. 24. *Τῇ γὰρ τοῦ ἰσχυροῦ*—For ye have stood in the faith, i. e. of *Jesus Christ* not of me:

I came not to Corinth at the appointed time, when I found my presence would be a matter of grief to your church on account of the severities I should have been obliged to exercise.

A. D. 57.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

2. And had I done it, what comfort could I have had among a people I so much love, and yet am forced to punish some in so severe a degree? Nothing but their repentance could have alleviated my grief.

3 And I wrote this same unto you, lest when I came, I should have sorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is *the joy* of you all.

3. I have therefore written to you and told you my mind beforehand, that by a timely reformation of the disorders in your church, I might not have the vexation of punishing instead of the pleasure of congratulating, when I come to visit you. And I hope you have a regard to *my peace* and satisfaction, as if it were your *own*.

4 For out of much affliction and anguish of heart, I wrote unto you with many tears; not that you should be grieved, but that ye might know the love which I have more abundantly unto you.

4. When I wrote to you such severe orders for the excommunicating \* your obstinate transgressors, I was so far from having any *delight* in punishing, that on the contrary, that direction came from me with the deepest sorrow, and arose from the necessary regard I have to the good of your whole church, by procuring their reformation.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

5. If the *incestuous person* in particular, has, by his crime and punishment, become a scandal and an occasion of grief, *you* have your share in it as well as *I*. I will not take it to myself in particular,

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lar,

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\* See I Cor. v: 4. 5. and xvi. 22.

A. D. 67 lar, because I am unwilling any way to bear too hard upon you or him.

6 Sufficient to such a man is this punishment, which was inflicted of many.

no further aggravate

7 So that contrarywise, ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with over much sorrow.

8 Wherefore I beseech you, that ye would confirm your love towards him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

the main purpose of

10 To whom ye forgive any thing, I forgive also; for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;

11 Lest Satan should get an advantage of us; for we are not ignorant of his devices.

12 I am well aware, that it is one of his devices for the ruin of mankind. It was he that hurried Judas into despair, after having first tempted him to be treacherous and dishonest.

6. And since I find you have pursuant to my direction, unanimously excommunicated him, that's enough; if he will repent, we will either his sin or punishment.

7. On the contrary, upon his giving signs of true reformation, I advise you to be tender to him, and restore him again to the communion of the church, lest by excluding him too long, you cause him to despair.

8. Wherefore I earnestly desire of you to show him, that the punishment of him proceeded from a hatred of his crime, not of his person, and was only intended for his benefit.

9. And then when I shall have reformed and restored the offender to the church; and at the same time proved your obedient temper toward me, I shall have attained

10. & 11. Be assured therefore that whatever notorious offender you shall, upon his repentance, unanimously receive again into communion, he has my pardon, which I give him by my apostolical authority derived from Jesus Christ, and out of a tender regard to you; lest the devil should take occasion from the severity wherewith such a one hath been treated, to drive him to despair. For I

12. & 13 And

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place.

15 For we are unto God a sweet favour of Christ, in them that are saved, and in them that perish.

16 To the one we are the favour of death unto death; and to the other the favour of life unto life; and who is sufficient for these things?

17 The evidences we can lay before them, will not prevail with them to love truth, or keep them from destruction. The gospel ministry is therefore a difficult and laborious

12. & 13. And to give you a further instance of the real concern I have for you, to shew you that my not coming to you at the time prefixed was not the effect of any disrespect: I tell you, that as soon as I came to Troas, in my way to you, and found there sufficient work to detain me, and Titus not being there to give me an account of the success of my last letter, and of your welfare, I was under the necessity to leave the place, and went immediately into Macedonia in search of him.

14. At which place I found him, and received of him a very comfortable account of your church in general; wherefore I bless God for the success he is pleased to bestow on my labours, in propagating the comfortable knowledge of the christian religion.

15. And, indeed, whatever the success of my ministry be, though some (nay the greater part of) men refuse to hearken to the evidence offered for the truth of the gospel, and perish by their obstinacy, while others embraced it and are saved; yet are my sincere endeavours acceptable to God in respect to all.

16. It is true, some people are of ingenuous and well-disposed minds, capable of being easily led into the true faith and means of salvation; while the majority are so obstinate and corrupt, that our utmost endeavours, and the clear-

est evidences we can lay before them, will not prevail with them to love truth, or keep them from destruction. The gospel ministry is therefore a difficult and laborious

A. D. 37. charge ; take heed what *leaders* you follow, for it is not every *pretender* that is equal to so great a work \*.

17 For † we are not as many, which corrupt the word of God : but as of sincerity, but as of God, in the sight of God speak we in Christ.

17 But rely upon *me* and my fellow apostles, who do not, like † your *new teachers*, adulterate and pervert the gospel-doctrines to make ourselves *heads of parties*, regarding private † gain and applause ; but preach them in the same plainness and purity, in which CHRIST himself delivered them to us ; always remembering, that God's all-seeing eye is upon all our ways ; and that to him we must give an account of our behaviour in our christian ministry.

### C H A P. III.

*What the apostle says of himself and his own sincerity, is to be only taken as a vindication from the aspersions of their false teachers, and not as any needful recommendation of himself to theirs, or any other churches. Their conversion to christianity by his preaching and miracles, was a sufficient recommendation. Plain and undisguised preaching best becomes*

\* Ver. 16. *And who is sufficient for these things ?* Beside the paraphrase, which I take to be most agreeable to the main scope of the apostle, there is another way of supplying the sense of this clause, viz. *None can answer all the ends and desired effects of his preaching ; but still our sincerity of endeavours renders us acceptable to God, as if we had attained them with all men alike.*

† Ver. 17. *For we are not as many.* *ὡς οἱ πολλοὶ* the many, the generality, the major part. Which shows that the principles of these *factions* St Paul wrote against, had spread themselves to a very formidable degree.

*Note,* The word *πολλοὶ* is used with the article but four or five times in the *New Testament*, and is then very emphatical, alway denoting, the many, the major part, or all mankind.

‡ *καταλλάσσει*, *Mixing, selling, bartering for gain.* See note upon Chap. iv. 2.

*comes the gospel dispensation ; shewn from a comparison between it and the Jewish law, in respect of the obscurity and figurative nature of the one, and the plainness and perspicuity of the other. The gospel ministry more honourable than that of the law.*

1 **DO** we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?

2 Ye are our epistle written in our hearts, know and read of all men.

3 For as much as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

than that of the law, as can be expressed by comparing that which is written in a book, with that which is imprinted inwardly in the very heart and soul itself.

1. **BY** thus insisting upon my own sincerity (Ch. ii. 17.)

I would not have any of you imagine I wanted any recommendations to your church, or needed your good word to set me off to any other christian churches; as I find some of your new teachers get themselves recommended to you.

2. My own mind satisfies me, and I appeal to the world, whether your conversion to the christian religion, by my doctrine and

3. Those evidences, by which you were fully convinced of the truth of Christ's religion, are beyond the applause of any tongue or pen; and are as clear a demonstration of a divine hand, as that of the Ten Commandments written upon the tables of stone (Exod. xxxi. 18.) And the efficacy of the gospel is as much greater

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4. And

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\* Ver. 3. *Not in tables of stone.* By the comparison here made use of between the legal and gospel dispensation, it appears that the apostle's argument for vindicating his apostolical ministry in this chapter, was levelled at their teachers of the Judaizing faction, and is continued on through the 17th and 18th chapters.

A. D. 57. 4 And such trust  
have we thro' Christ  
to God-ward :  
stantly assist me, and  
ministry.

5 Not that we are  
sufficient of ourselves  
to think any thing as  
of ourselves ; but  
our sufficiency is of  
God.

6 Who also hath  
made us able mini-  
sters of the new testa-  
ment, not of the let-  
ter but of the spirit :  
for the letter killeth,  
but the spirit giveth  
life.

of the *ceremonial* law, leave us still *sinners*, and obnoxious  
to death and punishment, the *spiritual* and powerful reli-  
gion of the *gospel* restores us to divine favour, *life*, and  
happiness.

† But if, it  
is and if. 7 But † if the minis-  
tration of death writ-  
ten and engraven in  
stones, was glorious,  
so that the children  
of Israel could not  
steadfastly behold the  
face of Moses, for the  
glory of his counte-  
nance, which *glory* was  
to be done away.

8 How shall not  
the ministration of the  
spirit be rather glori-  
ous ?

tends *Christ* and his *apostles* to be esteemed, who deliver a  
dispensation *essentially* good, pure, and *spiritual* ?

4. And I am assured from  
thence, that God will not only  
justify my sincerity, but will con-  
stantly give success to my *christian*

5. It is upon *him*, and the pow-  
er of his *spirit*, and the doctrines  
of his *revelation*, that I rely ; not  
upon any sufficiency of my *own*  
reasoning and abilities, for con-  
verting mankind to the belief of  
the *gospel* religion.

6. His help vouchsafed to me,  
not my *own* qualifications, enables  
me to propagate the doctrines of  
the new covenant with success ; a  
covenant far exceeding the *Mosaic*  
in its doctrines and privileges.  
For while our breaches of the *mo-  
ral* †, and the natural insufficiency

7. & 8. † And as the dispen-  
sation itself is more excellent, so the  
*christian ministry* is proportionably  
more honourable than the *mosaical*  
*priesthood*. For if God was pleased  
to shew a testimony of respect to  
Moses, the minister of an imper-  
fect and temporary dispensation,  
by giving a supernatural bright-  
ness to his face, at its first delive-  
ry at Mount *Sinai* ; (which bright-  
ness, like the *law* he gave, lasted  
but for a while) how much more  
honourable do you think God in-  
tends

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† See Jer. xxxi. 31, &c. Heb. viii. Rom. vi. 4, 15,



9 For if the ministration *be* glory, much more doth the \* ministration of righteousness exceed in glory.

10 For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great plainness of speech.

13 And not as Moses, *which* put a veil over his face, that \* the children of Israel could not stedfastly look to the end of that which is abolished.

9. If, I say, such tokens of divine regard attended that law which was defective, and but preparatory to a future and perfect method of salvation; much more honourably must the christian religion and its ministry be esteemed, which supplies all the defects of the other, and gives full pardon, life,\* and happiness, to all true believers; while the Jewish law left all that were subject to it under guilt, and liable to punishment.

10, & 11. Indeed the difference is so great as to admit of no comparison between a religion and a ministry that is short and temporary, and one that carries such internal excellency, as to make it constant and unchangeable to the end of the world.

12. Now this superior excellency of the gospel religion, and assurance I have of successfully preaching it, by the divine assistance, is sufficient to justify that plainness and unaffected freedom of speech, with which I deliver its doctrines, and vindicate the honour of its true ministers. And you ought, upon this account, to be so far from undervaluing, as to respect me the more.

13. For we christian apostles, have no occasion to cover the sense of our doctrines, as Moses did his face. His covering his face, the full lustre whereof the Israelites could not bear, signified the obscure and typical nature of the law he was about to deliver; the ultimate

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\* Ver. 9. The ministration of righteousness, τῆς δικαιοσύνης, of justification, as opposed to condemnation.

A. D. 57. ultimate design and meaning of which, was not understood by that people.\*

14 But their minds were blinded : for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

Sabbath-day to them, than they could see the face of Moses, when he gave them the law.

16 Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

the Jewish nation shall be converted to the christian faith, by duly and impartially comparing their law and prophecies with Christ and his religion, they will then perfectly see and understand the true intent and spiritual meaning of them.

17 Now the Lord is that Spirit : and where the Spirit of the Lord is, there is liberty.†

14, & 15. Nor indeed do their posterity yet understand those types and prophecies of the old testament, which are no way perfectly to be apprehended and fulfilled, but as they relate to Jesus Christ. And by their obstinate disbelief in him as their Messiah, the vail is, as it were, still upon their minds; and they can no more understand the true intent of their law and of the books of the prophets, that are read every

16. But as when Moses upon the Mount turned his face from the people towards God, he then took off his veil : So whenever

17. For Jesus Christ is that Messiah described and foretold by the Jewish prophets, and his religion and doctrine the full spiritual accomplishment, and ultimate signi-

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\* Ver. 13. [That the children of Israel could not steadfastly look unto, &c. *πρὸς τὸ μὴ ἀντιθεῖναι*, &c. For that (or to denote that) the children of Israel did not attend to, or understand, the ultimate design of the law, that was designed to be, and is now, abolished.] The expression is plainly intended to denote the effect itself, not the cause of their ignorance. Moses was veiled to denote their ignorance; not that they were made ignorant by his putting on the vail.

signification of the ceremonial law. From which yoke <sup>A. D. 57.</sup> of bondage this spiritual religion of Christ has set us free: giving us also liberty or deliverance from the slavery of sin; from the rigour and terror of the law (the ministration of condemnation, and of death, ver. 7, 9.) And withdrawing that vail of ignorance which has covered the hearts of the Jewish nation for so long a time. Well therefore may such a † religion set its ministers above the vain flourishes of Gentile orators, and the obscure traditions of Jewish doctors, and make them preach it with a noble freedom and undisguised plainness of speech.

18 But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, *even* as by the Spirit of the Lord.†

18. And thus by a clear understanding of the religion of the gospel, we preach it to the world with plainness and simplicity; and in so doing, we are the true representatives of Christ, our glorious master, by whose Spirit we are guided and directed, and are more and more like him who is light and truth himself. And we, and all good christians, guided by the plain revelation of God's Spirit, and living up to Christ's commands, shall gradually become like to him here in true virtue, and more like him hereafter in glory and happiness.

#### C H A P. IV.

*The Dignity of the Gospel Ministry, and the divine Power attending it, a great Encouragement to the Apostle's conscientious*

† Ver. 17. [There is liberty.] This liberty [*λευτερια*] is either the same with [*παρρησια*, ver. 12.] freedom and plainness of speech; or else freedom from the Jewish ceremonies. The latter is the sense of the judicious Dr. Clarke, (Serm. vol. iii. and both senses in vol. v. Serm. 17.) To which excellent Sermon upon this text, I may safely refer the reader for the clearest and best explication of this whole chapter. See also his Comment. on 40 Texts, No 40.

† Ver. 18. *Καθ' ὅτι ἐκ τοῦ Κυρίου πνεύματος*; — [As by the Spirit of

*tious Discharge of it, notwithstanding the Reproaches of his Adversaries; with a Reflection on their false Teachers. Sufferings for Religion, and divine Deliverances from those Sufferings, a plain Proof of a true Apostle. The future Prospect, a Support under Christian Sufferings.*

A. D. 57. **T**HEREFORE seeing we have this ministry, as we have received mercy, we faint not:

is what gives me life and spirit to go through it, under all the reproaches of

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but manifestation of the truth, commending ourselves to every mans conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, † but Christ

1. **T**HE due sense then I have of the honourableness of the christian \* ministry, and the divine assistance accompanying me in my sincere discharge of it, and spirit to go through it, under all my adversaries.

2. In the performance of which office, I scorn to make use of those private and unwarrantable practices that some of your new teachers have recourse to, in order to exalt themselves, and depress me. I desire to recommend myself by nothing but the plainness and purity of my doctrine, which will be approved both of God, and of all well-disposed men.

3, & 4. Nor can what I have preached and written to you, be denied to be the pure and sincere gospel, unless by such sensual and profligate men, whose affections are so wedded to their temporal advantages, that they have no relish of the wise and glorious purposes of the religion of Jesus Christ the Son of God, the image of the Father, and the revealer of his will to mankind.

5. For I have not given the least occasion to any to suspect that

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of the Lord:] Or by the Lord (viz. CHRIST, who I said, ver. 17. was) the Spirit. The sense either way is, [That as Christ and his religion is the true spiritual meaning and fulfilling of the Mosaic law, so his apostles and ministers are in their preaching and office more clear and illustrious, in proportion to the excellency and clearness of Jesus Christ and his doctrine.

Christ Jesus the Lord; and ourselves your servants for Jesus sake. † that I set up myself for a head of a party, for any private advantage, but preach Jesus Christ as the common Lord ‡ and head of all christians; pretending myself to be, like the other apostles, nothing more than a minister under him, and ready to any kind of service for your edification in his religion.

6 For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

ly to understand, and

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

and have no mixture of human || wisdom, or contrivance.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

6. His minister, I say, whom God the Father and Creator of all things, who by his word produced light from darkness, has declared to be the true Messiah, the last and most glorious revealer of his will to mankind; which, by the illumination of the holy Spirit, he has enabled us his apostles to preach to the world.

7. These endowments of the Spirit conferred upon us weak and mortal men, fully prove, that the miracles we work, for the confirmation of the true religion, are effects of the divine power, are effects of the divine power, and have no mixture of human || wisdom, or contrivance.

8, & 9. And this is further confirmed by that wonderful Providence that attended us under all the difficulties of our ministry, not suffering us to despair under the hardest calamities; delivering us even when there seems no hope of an escape, and raising us up from the very jaws of death.

10, & 11. And

§ Ver. 5. [We preach not ourselves,] i. e. not ourselves as Lords, Ἀλλὰ Χριστὸν Ἰησοῦν Κυρίον, but Christ Jesus as the Lord.

† Ibid. Διὰ Ἰησοῦ, for Jesus sake, or by or through Jesus, i. e. by his commission.

|| Ver. 7. See 1 Cor. ii. 4, 5.

A. D. 57. 10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live, are always delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

even unto death ; it gives you that embrace it, a full assurance of eternal life and happiness.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken ;\* we also believe, and therefore speak ;

*God in the land of the living ;* and makes us also to continue to *preach* the true religion in the midst of the utmost opposition and distress.

14 Knowing that he which raised up the Lord Jesus, shall raise us up also by Jesus, and shall present us with you.

10, & 11. And thus, as the continual sufferings we undergo for his religion, are a constant resemblance of his death and sufferings for us, and a manifestation of our faith in them ; so the marvellous protection and deliverance we have from them, are a resemblance of his *resurrection*, and a clear proof, that that saviour who can thus raise us from dangers and death, is himself risen to an endless life and power.

12. So that, while preaching the gospel procures us, the apostles of Christ, persecution even unto death ; it gives you that embrace it, a full assurance of eternal life and happiness.

13. For our courage and constancy under these sufferings is founded upon the same principle with that of the Psalmist ;\* (Psalm. cxvi. 10.) Faith in the truth and power of God, *that in the midst of the sorrows of death made him declare, he yet hoped to walk before*

14. Being perfectly assured, that the God who raised up the Lord Jesus from the grave, will, one day, in reward of all our sufferings for his sake, raise up us and

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\* Ver. 13. *I believed, and therefore have I spoken.*—Note, I will not undertake to determine, whether these words were spoken by David, or by him in the person of Christ. For the latter sentiment, let the reader see Mr. Pierce's Dissertation on this passage.

and all true christians from death, by the power of the same Jesus, who will then present us to God his Father, as proper subjects of eternal happiness. A. D. 57.

15 For all things *are* for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 For which cause we faint not, but though our outward man perish, yet the inward man is \* renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory.

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen, *are* temporal; but the things which are not seen, *are* eternal.

15. For your sakes then, as well as my own, I patiently undergo these hardships; that the more I convert and bring to the means of salvation, the greater glory and praise may redound to God.

16. And upon these accounts, I prosecute my ministry with undaunted zeal; and while my body labours under persecution, my mind is fortified with patience and resolution.\*

16. Being fully assured, that the short afflictions of this life, will be recompensed by a vast reward that bears no proportion to them.

18. And having little or no regard to the satisfactions of the present visible world, or concern about either its pleasures or inconveniences, its comforts or afflictions, my aim is fixed upon the invisible joys of another; the one being short and momentary, the other perfect and eternal.

C H A P.

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\* Ver. 16. *Is renewed*, i. e. τῇ πίστει, τῇ ἐλπίδι, τῇ καρτερικῇ, with faith, hope, and courage. Chrysostom.

## C H A P. V.

*The same Argument continued. The Prospect of future Happiness, and the full Assurance of it by the Gifts of the Holy Spirit animates the Apostle in his Sufferings for the Gospel; and makes him earnestly (though not impatiently) wish to be freed from the Troubles of the present Life. Justifies his Behaviour against the Judaizing Faction. Answers their Prejudices against him, for embracing the Gentile Converts as equally a Part of the Christian Church with themselves; and proves the Reasonableness of his so doing.*

A. D. 57. I **FOR** we know,  
that if our earth-

\* Chap. v. ly house of *this* ta-  
16, 17, 18. bernacle were dissol-  
ved, we have a build-  
ing of God, an house  
not made with hands,  
eternal in the heavens.

2 For in † this we  
groan earnestly, desi-  
ring to be clothed  
upon with our house,  
which is from hea-  
ven :

3 If so be † that be-  
ing clothed, we shall  
not be found naked.

1. **THUS**, (I say \*) I patiently  
endure all bodily afflicti-  
ons, being assured, that after I  
have laid down this frail and  
earthly body, God will invest and  
adorn me with one that is hea-  
venly and immortal.

2, & 3. In this bodily state I  
labour under so many pressures  
and difficulties, as cannot but  
make me wish, though not impa-  
tiently) after that heavenly taber-  
nacle. Especially upon the as-  
surance, that when I leave † this  
I shall not fail of the other.

4. Indeed,

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† Ver. 2. *In this we groan*—*Εν τω τω*, i. e. in this (bodily)  
tabernacle, if it agrees with *σώμα* in the first verse; or else  
it may signify *now, in the mean while, at this time*. So  
it signifies, Luke xii. 1. Acts xxiv. 18. See Noldius in  
Heb. Partic. [Bezoth.]

† Ver. 3. *Εἰς*, *If so be*, or *since that*, *ἐνδύμενοι*, be-  
ing clothed (several copies read it *ἀνδύμενοι*, being un-  
clothed,



4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

and that is sure of attaining, one day, to a condition of perfect ease and happiness.

5 Now he that hath wrought us for the self same thing, *is* God, who also hath given unto us the earnest of the Spirit.

enjoyment, by the gifts and graces of his *Holy Spirit* now conferred upon us.

6 Therefore *we* are always confident, knowing that whilst we are at home in the body, we are absent from the Lord :

7 (For we walk by faith, not by sight).

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

were with Christ in a

4. Indeed the bodily uneasinesses are such, that if it could be helped, I could wish to be translated to my *heavenly* and happy mansion, without undergoing the pains of dying, and be released from this painful life. A desire which is but natural to one in a mortal and troublesome state,

5. Nor can we but have our eyes and thoughts fixed upon that happy condition, since God, who has given us the promise of it, has already given us a perfect earnest and pledge of our future

6. This *promise* and pledge fills us with life and spirit under the hardships attending our *ministry*, makes us look on this body as a *tent* only for *present* reception, and this *world* as a foreign country to us, and take *heaven* for our lasting and proper home.

7. (For thus the present state is a state of *expectation*, not of *enjoyment*.)

8. And while these hopes render me patient and zealous in my Christian ministry, yet they cannot but, at the same time, fill me with earnest desires, that the journey of *life* were over, and I

abode.

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9. In

clothed, i. e. of this body,) "We shall not remain naked, but shall have a heavenly one in its room." Which indeed is the much clearer construction, it seeming plainly to be opposed to the *ἡμεῖς* in the 2d verse.

A. D. 57. 9 Wherefore we labour, that whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ, that every one may receive the things *done* in his body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men: but we are made manifest unto God, and I trust also are made manifest in your consciences.

|| Ch. iii. 1. 12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that you may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For whether we be besides ourselves, \* *it is* to God: or whe-

9. In the mean while, my utmost endeavours are spent in so discharging my office here, as not to fail as an acceptance with him hereafter.

10. A matter this of infinite consideration to us *all*: for a day is coming, when every part of our behaviour in these bodies of flesh, must be tried at the great and impartial tribunal of Christ, and receive a reward or a punishment proportionable to the *good* or *evil* of it.

11. A due sense of which terrible and just *judgment*, renders me the more earnest in persuading men to embrace the *gospel* religion, and to believe *me sincere* in *preaching* it. How truly I am so, is perfectly known to God; and I hope I have given

you such testimonies as may have inwardly convinced you of it too.

12. Nor do I repeat || these assurances of it, as if I wanted recommendation, or suspected the good opinion of the sound and sober part of your church, but only to stop the mouths of those boasting *teachers* that would undervalue *me*, while they have *really* nothing valuable in *themselves*.

13. Those *Jewish* zealots are so prejudiced at my embracing the *Gentile* converts as equally mem-

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\* Ver. 13. [Θεῷ, It is to God—*ὑμῖν*, for your cause.] The context in the following verses seems plainly to determine the justness of my paraphrase of this verse.]

whether we be sober, members of the church of Christ A. D. 57. *it is* for your cause. with *themselves*, that they represent my defence of myself in that point, as a piece of perfect madness and distraction. Whether it be so or no, God is the best judge, in whose cause I act. But if this part of my conduct be upon just and good grounds, you *Gentile* Christians have the happy advantage of it, while *they* shall be condemned for their rash and uncharitable censures.

14 For the love of Christ constraineth us, because we thus judge, that if one died for all, then where all dead : 14. For the death of Christ extending to the merciful and gracious pardon of *all* true believers among all mankind, naturally supposes that the whole world, Jews as well as Gentiles, were *equally* in a state of sin and death, and consequently ought to make *us* and *them* conclude the *one* to be as capable \* of the benefits of his sufferings as the *other*, and obliges us to preach the *gospel* to them *all* without distinction.

15 And *that* he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, and rose again. 15. And this *universal* redemption of Christ ought to disengage all that embrace his religion from all selfish and worldly interests; from all notions of *engrossing* the mercies of God, and the privileges of his religion to *themselves*; (as the *Jewish* Christians are apt to do); and to promote the propagation of it among *all* nations, to the honour of that Saviour who died for the expiation of their sins, and has given them a full assurance of pardon and future happiness by his resurrection.

16 Wherefore henceforth know we no man after the flesh : yea, though we have known Christ after † the flesh, yet now henceforth know we *him* no more. 16. For this reason therefore, I look upon no man as the better *Christian* upon account of his *birth, country, or extraction*, or for his being *circumcised* or not. It is true, indeed, even we the  
F f 2                      , *apostles*

\* Ver. 14. [Then were all dead.] For the particular stress of the apostle's argument here against the *Jewish* Christians. See my paraphrase on Rom. v. from verse 6 to the end.

† Ver. 16. [Christ after the flesh.] See Rom. ix. 5.

A. D. 57. *apostles* had once a notion of Christ as of a *temporal monarch*, a Messiah born and circumcised a Jew, to reign for the glory and splendor of *our particular nation*. But we have *now* quite *other* apprehensions of *him* and his *religion*.

17 Therefore if any man *be* in Christ, *he is* a new creature : old things are past away, behold all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation ;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us : we pray *you* in Christ's stead be ye reconciled to God \*

21 For he hath made him *to be* sin for us, who knew no sin ; that we might be made *the* righteousness of God in him.

17. The main thing therefore that makes a true *Christian*, is the reformation of his mind and practices according to the *rules* of the *gospel*. The *old* notion of being the seed of Abraham, is not the case, but a new *faith*, and a new *life*.

18. & 19. This is the condition God has *now* appointed for our obtaining the benefits of his sufferings for the sins of the whole world, Gentiles as well as Jews. Thus extensive is the *gospel* covenant, and God has ordained *us* his *apostles* thus to declare and preach it to all mankind.

committed unto us the word of re-

20. All that *we* pretend to therefore is, to be Christ's ambassadors and representatives, to exhort and persuade men *in* the name of God, and of Jesus Christ, to come in and embrace these gracious terms of pardon and reconciliation to him.

21. Gracious indeed beyond all expression ! Since God has given up the innocent and unspotted Son of his bosom to be a sacrifice for our sins ; by the atonement whereof we are put into a perfect capacity of eternal pardon and salvation.

C H A P.

\* Ver. 20. [Be ye reconciled to God. *Καταλλάγητε τὸν θεὸν*—Make your peace with God.] See Matth. v. 28.

## CHAP VI.

*By the Warnings given in the 14th Verse, &c. the Apostle plainly seems to address himself to the Gentile Converts of the Corinthian Church in this Chapter. Wherein (having before owned and proved them to be true Members of the Christian Church as well as the Jewish ones, Chap. v.) he now exhorts them to live worthy of their Profession; proposing to them the Example of his own Purity, Constancy, and Patience. Expresses his Love and Regard toward their whole Church. Warns them to forbear the Freedoms they took in partaking of idolatrous Entertainments, from the Danger and Inconsistency of such Practices with the Christian Faith and Worship: And from some Passages of the Old Testament.*

**I** **WE** then as workers together with him, beseech you also, that ye receive not the grace of God in vain.

care to live worthy of

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time; behold, now is the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed.

be prejudiced against it, or lose the good effects of it.

**A** S an apostle of Christ, and a minister under him, I earnestly exhort you Gentile converts, since you have obtained the favour of being the true members of his church, to take all so holy a profession.

2. (Remember those words of the prophet (Isai. xlix. 8.), *Wherein God the Father declares his acceptance of the Gentile world, as his church, in Christ the Messiah*; and that his promise is now fulfilled by our preaching and converting you to the Christian faith. Now is the time for your acceptance with him.)

3. Which office I endeavour to perform with the utmost care and caution, so as not to give the least occasion to any persons to

A. D. 57.

4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings,

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned.

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left ;

8 By honour and dishonour, by evil report and good report : as deceivers, and yet true :

esteemed a *deceiver* by *some*, while I conscientiously dispense the *word of truth* to *all*.

9 As unknown, and yet well † known ; as dying, and behold we live ; as chastened, and not killed ;

4. & 5. But striving to recommend myself and my doctrine, as a worthy minister of God, by patiently suffering the worst calamities that can befall me, and with the exercise of the severest mortification and self-denial.

6. By purity of conversation, by the due improvement of my knowledge of divine mysteries, by long-suffering and forgiveness of all provocations ; by the diligent and proper use of the various *gifts of the Holy Spirit*, for the real good and benefit of mankind.

7. By preaching the *pure word* of God, and confirming it with *miracles* ; arming myself, like a true soldier, with innocence and righteousness, as a sure guard from assaults on either \* side, whether of prosperity or adversity.

8. By bearing, with an equal mind, the vile reproaches of designing and profane, as well as the commendations of sober and considerate men. Patient to be

9. Contented to be called a mean *obscure* person by the unthinking pretenders to *wisdom*, while I perform those works that prove

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\* Ver. 7. [On the right-hand and on the left :] Alluding perhaps to that perfection of soldiery which consisted in a managing the sword equally with *right* and *left* hand. Such a one was called ἀμφιδέξας and περιδέξας among the Greeks.

† Ver. 9. [Yet well known.] Ἐπιγινωσκόμενοι, celebrated, remarkable.

prove me to be divinely *inspired*. Being daily in the A. D. 57. very sight of death by my sufferings and persecutions, and yet as often miraculously or providentially delivered from it.

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

10. By living a condition sad and sorrowful to outward appearance, but full of the comforts of a good conscience, and the joyous hope of a future happiness. Being poor and streight as to the goods of the present life, while I bestow upon *others* the truest riches. Seeming, to the lovers of this world, to have *nothing*, while I am in a sure way of possessing all that is durable and eternally valuable.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

11. I express myself thus freely and largely, to encourage you to imitate my example. Nor do I speak thus well of *myself* only; but, my dear *Corinthian* brethren, I think and speak well of *you* too, with a heart full of good and kind affections toward you.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

12. You have a large room in *my* heart; but what I have in *yours*, I fear, is much narrower.

13 Now for a recompence in the same (I speak as unto my children) be ye also enlarged.

13. Now I entreat you with the tenderness of a spiritual *Father*, be just in your returns to *me*, and treat me with *filial* respect and love.

14 Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

14. Particularly let the *Gentile* converts testify this respect by complying with the advices I have given them, not to frequent the idolatrous *feasts* \* of the *heathens*, nor do any thing that has the least shadow of a participation in their superstitious *rites*; nor *intermarry* \* with any *infidels*. For what consistency

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\* Ver. 14. See 1 Cor. viii. and x. and 1 Cor. vii. 39.

**A. D. 57.** ency can there be between a holy and pure religion, and an impious and idolatrous worship?

15 And what concord hath Christ with Belial? or what part hath he that believeth, with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you:

18 And will be a Father unto you, and ye shall be my sons, and daughters, saith the Lord Almighty.

*heathen conversation*, and from the pollution of every unclean thing; much more highly must it now oblige *Christian* people to separate from all impure and false worship, and cleave to *him* only as the sole object of their adoration and happiness.

15. The kingdom of Christ and that of the *devil* are directly opposite and destructive of each other; and therefore there can be no religious communion between a Christian and a heathen.

16. The *Christian* church is the temple of God, in the most eminent and proper acceptation. And those promises of God, of *his living and dwelling among his people, hearing their prayers, and giving his blessing upon their services*, are now applicable to you as Christians.

17. & 18. And those promises of God to his church, wherein he calls himself the *Father* \* and *Governor of his people*, and them *his peculiar children* \* and *servants*, though immediately spoken to the *Jewish* church, are yet much more completely and truly intended to you the church of Christ the Messiah. Wherefore as this privilege obliged the Jews to preserve themselves from all

## CHAP,

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\* Ver. 17 and 18. See Exod. xxix. 45, 46. Lev. xxvi. 11, 12. Ezek. xi. 20. xxxvi. 28. xxxvii. 27. Isai. lii. 11.



CHAP. VII.

*The first Verse concludes the Argument of the latter Part of the foregoing Chapter. He then desires the good Opinion of their whole Church. Expresses his favourable Thoughts and Love toward them. Rejoiceth at their ready Compliance with the Orders of his former Epistle, and in the good Effects it had on many of them; as he understood by Titus, whose honourable Reception among them, gave him great Satisfaction.*

1 **H**AVING therefore these promises (dearly beloved), let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

1. **W**HEREFORE having such full assurance of your being the true \* church and people of GOD, and entitled to all the blessings and promises of Christ's religion; consider, dear brethren, how much it concerns you to keep yourselves perfectly clear of all *heathenish* vices and impurities, and to improve in all the duties of your most holy profession.

2 Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man.

2. Let me again † request of all parties among you, to entertain and continue an opinion of me as your true apostle. I have given no occasion for any to do otherwise. I have wronged and over-reached none of you in my dealings; nor corrupted and imposed upon any, in principles of doctrine, as some of your false † teachers have done.

3 I speak not this to condemn you: for I have said before, that you are in our hearts, to die and live with you.

3. I do not repeat this anew as if I condemned or suspected you, the well-affected part of the Corinthian church, of any ill thoughts of

† Ver. 2. See chap. iii. 1. and chap. iv. 1, &c.

† Ib. [We have wronged no man, &c. ἀντιθέται τοῖς ψευδαποστόλοις.] Here he flings at their false teachers, Chrysoſt. in Loc.

A. D. 57. of me. For as I have all along \* professed, I have so  
 just a sense of your respect for me, that I could live  
 and die with you.

4 Great is my boldness of speech towards you, great is my glorying of you, I am filled with comfort, I am exceedingly joyful in all our tribulation.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.

should still pervert you,

6 Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus.

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For tho' I made you sorry with a letter, I do not repent, tho' I did repent: for I perceive that the same

4. It is this esteem of you that makes me express myself thus plainly and roundly to your whole church. In you I glory, and under all my reproaches and afflictions, comfort myself with the thoughts and hopes of you.

5. My concern for you sufficiently discovered itself at my first arrival in Macedonia, when I lay under the utmost uneasiness; partly from the opposition I met with against my doctrine, and more especially from the dread I had that your false teachers and gain credit in your church.

6. But GOD, the comforter of the afflicted, relieved me from those fears by the account that Titus gave me of you, at his arrival there.

7. For it was not his presence only that rejoiced me, but the comfortable account he gave of your pious concern at the disorders committed among you, and the earnest regard you had to my advices and representations.

8. Though it might regret me to write such a severe *epistle* to you as I did, yet the effects of it are so happy, that notwithstanding the present concern it put you

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\* Ver. 3. See chap. iii. 1. and verse 12.

same epistle made you sorry, though it were but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. and condition of salvation, is a trouble a man can never repent him of, but will feel an eternal good and benefit from it.

11 For behold, this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves: yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge: In all things ye have approved yourselves to be clear in this matter.

12 Wherefore tho' I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause

you into, I have no reason to re-<sup>A. D. 57.</sup>pent the severities of it.

9. Nay, I heartily rejoice that it so troubled you, as to make several of your factious members repent and reform their irregularities. Indeed, I desire to raise none but such kind of trouble in your minds; and you have no reason to think so pious a concern could do you any harm.

10. For while an anxious and immoderate grief, at the loss of *worldly* things, is a most foolish and hurtful passion: *This* sorrow for our miscarriages, that brings us to repentance as the means

11. And of this kind of grief is that which the reproofs of *my* letter have wrought in *you*; as appears by your diligent conformity to my directions; the earnest endeavours of the sound and sober part of you, to clear yourselves of all guilt, by the censures I prescribed upon the guilty *person* \*; by your zealous desire <sup>Ver 11.</sup> of rectifying what was amiss, and <sup>and 12.</sup> fear of such notorious offences. <sup>See 1 Cor. 7.</sup> for the future; whereby you have vindicated yourselves, and appear to be a well-disposed people.

12. I am soon reconciled. For the severity I expressed in my epistle, proceeded not from any *delight* I took in punishing the incestuous \* offender, nor any partial

A. D. 57. cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort, yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting which I made before Titus, is found a truth.

15 And his inward affection is more abundantly toward you, whilst he remembreth the obedience of you all, how with fear and trembling you received him.

16 I rejoice therefore that I have confidence in you in all things.

partial kindness for the person injured by him; but from my sincere concern for the credit and good of your whole church.

13. This it was that made the account Titus gave me of the reformation my epistle had made among you so exceeding comfortable to me, as indeed it was to *him* to find it so, and acquaint me with it.

14. Whatever commendations therefore I have formerly given of you to Titus, I find are now verified. And as I have always preached the truth to you, so I am glad to say I have said nothing but truth of you.

15. And I must tell you, the respectful manner you received *him* in, and the regard you paid to the orders he brought from *m*, have very much endeared you to him.

16. Thus the assurance I give myself from this instance, how much respect I shall alway find from you, is matter of unspeakable satisfaction to me.

CHAP.

CHAP. VIII.

*He exhorts them to a large and speedy Contribution for the poor Christians of Judea; and excites them to it from the generous Example of the Macedonian Churches. Commends the Bearers of this Epistle to them.*

1 **M**oreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia:

2 How that in a great trial of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power (I bear record) yea and beyond their power, *they were* willing of themselves.

4 Praying us with much entreaty, that we would receive the gift,

1. **I** Must now desire you, brethren, to haste your charitable \* collections for the poor and suffering Christians of Judea. And to render them the more large and speedy, I think it proper to acquaint you with the great † and exemplary liberality lately shown to them by the Christians of Macedonia, and the neighbouring ‡ parts.

2. & 3. Namely that, under the most afflicting and narrow circumstances, they have been most bountiful to their fellow-suffering brethren; indeed beyond what they could well spare, and with the utmost freedom and heartiness.

4. They did it without any solicitations; and instead of my entreating *them*, they begged of *me*

\* Ver. 1. See 1 Cor. xvi. 1, &c.

† Ibid. [Τὴν χάριν τοῦ Θεοῦ, The grace of God. The liberality τοῦ Θεοῦ of God, i. e. The great liberality.] The name of God joined to any thing, in the Hebrew language, is put to magnify it to the highest degree. [So the cedars of God are the tallest cedars, Psal. lxxx. 10. Moses was fair before God, i. e. exceeding fair. Act vii. 20. and chap. x. 4. of this epistle. The weapons of our warfare are δυνατὰ τῷ Θεῷ, powerful to God, i. e. most powerful.]

‡ Ibid. Viz. Philippi, Thessalonica, Beræa.

A. D. 57. gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God,

whatever I judged to be well-pleasing to GOD.

6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us: *see* that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. demonstrate yourselves as any other Christians.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor,

*me* very earnestly to receive their collections, and be one of them that should take care to convey them to those poor Christians.

5. They have perfectly outdone my expectation, not only in so readily embracing the *gospel* at first, but in so generously resigning themselves to *my* direction ever since their conversion, to do

6. This noble example of theirs, put me upon ordering Titus, during his stay with you, to use it as a proper argument to quicken and enlarge your collections for the same purpose.

7. And I now accordingly entreat of you, once you are become so eminent in all other gospel-virtues, and spiritual endowments \*; and in other things have shown *me* so much regard, not to fail in *this* admirable virtue of Christian *liberality*, but to be especially bountiful at this time.

8. I do not indeed *command* it absolutely from you, nor prescribe how much you shall give, but only recommend it to you from the generous examples of other churches, and out of a desire you should be of as bounteous a temper

9. Nor need you any other argument to excite you to it, if you well consider the infinite bounty and love of Jesus Christ our

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\* Ver. 7. See 1 Cor. i. 4, 5, 6, 7. and xii. 8, 9, 10.

poor, that ye through his poverty might be rich.

scended to live the mean and poor life of *man*, to procure *us* the inheritance of true and eternal riches.

10 And herein I give *my* advice: for this is expedient for you who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it; that as *there was* a readiness to will, so *there may be* a performance also out of that which you have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, and not according to that he hath not.

13 For *I mean* not that other men be eased, and you burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also *may be a supply* for your want, that there *may be* equality.

15 As it is written, He that *had gathered* much,

our great Lord and example; who <sup>A. D. 57.</sup> though he was the *Son of God*, and *heir of all things*, yet conde-

10. I must advertise you too, that it concerns you now to do it effectually, as being *expected* from you, because last year \* you professed to set about it, and showed a considerable zeal and earnestness in it.

11. By all means therefore be as good as your word, and answer your first pretences with the utmost cheerfulness and freedom, according to the best of your abilities.

12. According to every one's abilities, I say: for the *least* charitable beneficence, if it be but proportionable to a man's power, and from a hearty principle, is accepted of GOD as well as the *largest*.

13. & 14. And I have no design to straiten and oppress *you* in order to ease *other* people; but only desire, that what you can afford may keep them from present and absolute *want*; in hope and assurance, that, in another turn, they may do *you* the same kindness, and so you may be equally beholden to the love and bounty of each other.

15. And may be all provided for as fully as the Israelites were when

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\* Ver. 10. See 1 Cor. xvi. 2.

A. D. 57. much had nothing over; and he that *had gathered little*, had no lack.

16. But thanks be to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepteth the exhortation, but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise is in the gospel, throughout all the churches:

19 (And not *that* only, but who was also chosen of the churches to travel with us with this grace which is administered by us to the glory of the same Lord, and *declaration of your ready mind*)

20 Avoiding this, that no man should blame

when they gathered their manna (Exod. xvi. 18.) when *he that gathered much had nothing over, and he that gathered little had no lack.*

16. & 17. And therefore I could not but esteem it a blessing, and am thankful to God for it, to find Titus so ready and willing to come and exhort you to so good a work; for I perceive I need not have much entreated him to undertake what he had so much inclination to.

18. & 19. With whom I have sent that *brother* \* and *fellow traveller* of mine, so much famed for his labours in the *gospel*; and one whom the churches of Macedonia have pitched upon to accompany me with their collections to Jerusalem; a service I undertake purely for the honour of Christ and his religion, and by it shall be able to show my *own* † and *your* generous and charitable inclinations.

20. Indeed I never intended to take the charge of so great a sum

\* Ver. 18. [The brother.] Whom some take to have been Mark, others Silas, but most Luke. Of the two latter (especially Luke) it is certain they attended St. Paul in this voyage to Jerusalem, as appears from Acts xx. and xxi.

† Ver. 19. [My own.] For some copies read it *προσδουλιαν μου*. It may be also rendered—to recommend your free charity, and make it acceptable. And probably one of the chief reasons of St Paul's going with it, might be, to obviate the prejudices of the Christians of Judea, who might disdain to receive alms of the Gentile Christians that were never *circumcised*.



blame us in this abundance, which is administered by us :

suspicion, that I appropriated any of it to my *own* private advantage.

21 Providing for honest things not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do inquire* of Titus, *he is* my partner, and fellow helper concerning you : or our brethren *be inquired of*, *they are* the messengers of the churches, and the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

sum upon *myself* alone, but resolved to have some *partners* joined with me, to prevent my adversaries from all possibility of

21. It being my utmost care to give all testimonies of a sincere and undefigning behaviour, not only to God, but to the *world* too.

22. Along with them I send my brother Apollos, that diligent and active man, who though he did not think fit to bring my last \* letter to you, yet was ever ready to visit and serve you ; but especially *now*, upon the satisfaction I have given him of your more unanimous temper and disposition.

23. And if any of your disaffected *teachers* make any further inquiries about Titus, who and what he is, let them know he is *my partner* in the ministry. And as to the two fore-mentioned *brethren*, they are the two *trustees* of the Macedonian † churches, and most *eminent ministers* of Christ.

24. Wherefore give the churches that employ them a due testimony of your Christian respect, and shew them all what just reason I had to applaud and commend you.

A. D. 57.  
† See ver. 19. and Phil. ii. 25.

## CHAP. IX.

*Further Exhortations and Encouragements to their charitable Contributions; again advising that they be generous, speedy, and cheerful in them.*

A. D. 57.

• Ch. viii.

1 **FOR** as touching the ministring to the faints, it is superfluous for me to write to you.

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

† See ch. viii. 18, 19, 22.

3 Yet have I sent the brethren, lest our boasting of you should be in vain on this behalf; that, as I said, ye may be ready.

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, you) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go

1. & 2. **THE** exhortations I have been giving \* you, to get your collections for the poor Christians of Judea ready, carry no suspicion of your failing in it; for I am so well satisfied of your forwardness to it, that I have boasted of it to the Macedonian churches, and engaged for your performance, by the assurances you gave me last year. And *your* example has excited many of *them* to be very liberal.

3. & 4. So that the design of sending these brethren † to you about it *now*, is only to advertise you of the *time* it should be ready at; for fear, if the Macedonian Christians, that come along with me, should find you had not finished it, they should say I boasted too soon, and it should turn to the discredit of us both.

5. I thought it requisite there-

fore to send them with this previous notice; which if you carefully observe, your ‡ charity will the

† Ver. 5. [Τὴν εὐλογίαν ὑμῶν, Your bounty.] This word hath this sense peculiarly in the sacred writings; it answers to

go before unto you, the better appear to be a *free* act, A. D. 57.  
 and make up before- and not in the least measure ex-  
 hand your bounty, *torted* from you.  
 whereof ye had no-  
 tice before, that the same might be ready as a *matter* of  
 bounty, not of covetousness.

6 But this *I say*, 6. As to the *sum* every one  
 He which soweth spar- should contribute, I leave that to  
 ingly, shall reap spar- each man's temper, discretion,  
 ingly: and he which and ability; only let me remem-  
 soweth bountifully, ber you in general, that Christian  
 shall reap bountifully. *liberality* is like the husbandman's  
*harvest*; you must all expect to reap at God's hands, in  
 proportion to what you *sow*.

7 Every man ac- 7. But whatever any of you  
 cording as he pur- give, let it come from a *free* and  
 poseth in his heart, *so* hearty disposition to do good;  
*let him give*; not not extorted by shame and im-  
 grudgingly, or of ne- portunity; for God does not look  
 cessity: for God lov- upon the *gift*, but the generous  
 eth a cheerful giver. mind of the *giver*.

8 And God *is* able 8. And, to this end, consider,  
 to make all grace a- that God is both able and will-  
 bound towards you; ing to recompense your liberality  
 that ye always having with a greater abundance of tem-  
 all sufficiency in all poral good things; that the more  
 things, may abound you *give*, the more you may *have*  
 to every good work: wherewithal to exercise and im-  
 prove in this noble virtue.

9 As it is written, 9. According to those words  
 He hath dispersed a- of the Psalmist (Psal. cxii. 9.)  
 broad, he hath given where he saith, *The liberality\**  
 to the poor: his right- of the good man is not lost and  
 eousness remaineth for thrown away, but is blest with plen-  
 ever. ty here, and remains an eternal be-  
 nefit to him hereafter.

G g 2

10. And

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to the Hebrew (Beracha) which the Septuagint frequently  
 render a *gift* or *present*, Gen. xxxiii. 11. 2 Kings v. 15.  
 and elsewhere.

\* Ver. 9. His righteousness, *ἡ δικαιοσύνη αὐτοῦ*, his liberality.

A. D. 57. 10. Now he that ministreth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service, not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 (Whiles by the experiment of this ministration, they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men.)

14 And by their prayer for you, which long after you, for the exceeding grace of God in you.

15 Thanks be unto God for his unspeakable gift, and all Christian people endowed with it.

10. And may God, the Author of all our blessings and opportunities of doing good, give you a plenteous reward for all your bounty and beneficence.

11. And may he enlarge your charitable dispositions, which cause *me*, and *all* that know and feel the good effects of them, to praise and glorify *him*.

12. For the good of your Christian charity does not terminate in being a comfortable relief to other pious Christians, but in becoming a great argument of *his* praise and glory.

13. Because all those pious sufferers that thus experience your truly Christian spirit, cannot but look up with a thankful heart to *him*, who is the original Author of *your virtues*, and of their comfort and refreshment.

14. And *you*, in return, will have *their* prayers, love, and blessing, for the exercise of so noble and godlike a \* bounty toward them.

15. Blessed be God therefore, for these inexpressible advantages of this charitable temper in you, and all Christian people endowed with it.

\* See note on chap. viii. 1.

CHAP. X.

*The remaining Chapters are spent in confuting the Suggestions of their false Teachers who yet stood out against the Apostle; and endeavours to reduce them, both by Threatnings and Persuasions. He here upbraids them for undervaluing him, on Account of the Meanness of his personal Appearance, without duly weighing the Strength of his Doctrine and Writing: As also for their Practice of running from one Church to another: Not for the Sake of converting more people to the Christian Faith, but to pervert such as were already converted by the true Apostles of CHRIST.*

1 NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you.

2 But I beseech you, that I may not be bold when I am present, with that confidence wherewith I think to be bold against some which think of us \*, as we walked according to the flesh.

certain, or designing

1. & 2. I Must now again particularly apply myself to your new and false teachers; several of which, I find, are yet unreformed by my last letter to your church. They disparage me as a person of a mean presence, and a little aspect; and one, who while I threaten and speak great, have not spirit and courage to execute what I pretend. Let such men know, that if I come, and find them in no better temper, I shall certainly do as I say; and to their cost, convince them they have little reason to call me a weak, or unman. And I beseech them by

A. D. 57.

G g 3

\* Ver. 2. [Ὡς καὶ σὰρχα περιπαλῶντας, As though we walked according to the flesh.] Ὅτι ψευδαπόστολοι διύβαλλον αὐτὸν ὡς ὑποκριτὴν, ὡς ἀπατεῶνα, καὶ πάντα πρὸς ἐπίδειξιν ποιῶντα. The false apostles represented Paul as a pretender, and one that did, and spoke only for show and ostentation, says Oecumenius.] And see chap. i. 17.

A. D. 57 the meekness and humility of Jesus Christ, our great example, to consider of it in time.

3 For though we walk in the flesh, we do not war after the flesh.

my *apostolical* office

4. (For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds.)

5 Calling down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ:

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? if any man trust to himself, that he is Christ's, let him of himself think

3. For though I am but a *man*, and never so mean a one as to *bodily* appearance; that is nothing to the purpose; I do not perform by human policy and qualifications.

4. & 5. It is neither beauty or stature of *body*, nor strength of *eloquence*, nor depth of *philosophy*, that are the weapons I use for subduing mankind to the belief of the *gospel*; but the *miraculous* evidences of the Holy Spirit, which are arguments far stronger \* than all human reasonings, sufficient to destroy all the towering *schemes* and lofty *flights of* human literature; to regulate mens irreligious notions, and reduce them to the faith and obedience of the true religion of CHRIST.

6. And let them be assured, that though the great *number* of those offenders made me suspend my coming, and for a while to forbear my severities; yet *now* I

have drawn the sounder, and greater part of your church into due order and subjection again, I know how to treat *them* that still oppose and undervalue me; and shall not fail to do it.

7 Do ye look on things after the outward appearance? if any man trust to himself, that he is Christ's, let him of himself think

7. Those men look upon nothing but the *person* of a man, and catch at his character from the bare *external* face of some *particular* actions. Let them look upon the *whole course* of my ministry,

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\* Ver. 4. [Mighty through God, Δύναται τῷ Θεῷ.] See my note on chap. viii. 1.

think this again, that as he is Christs, even so are we Christs.

8 For though I should boast somewhat more of our authority, (which the Lord hath given us for edification, and not for your destruction) I should not be ashamed.

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters (say they) are weighty and powerful, but *his* bodily presence is weak, and *his* speech contemptible.

11 Let such an one think this, that such as we are in the word by letters, when we are absent, such *will we be* also indeed when we are present.

12 For we dare not make ourselves of the number, or compare

ministry, and then see whether I may not compare with those *boasters* in point of true Christian *apostleship*. A. D. 57.

8. I must tell them, though I have been hitherto tender in the use of my *apostolical* power, as being more willing to *encourage* and *win*, than to *restrain* and *fright* men by my *authority*; yet I might, without any pride or vain glory, magnify that authority more than ever I yet have done;

9. & 10. And soon convince them I can *punish* as well as *threaten*; though *they* would persuade you not to value the strength and gravity, and severity of my *epistles*; because they tell you, when I come in *person*, I have no mien \* nor air of authority, and eloquence to maintain, and carry me through.

41. But those persons shall assuredly find, that whatever my bodily imperfections be, I shall verify every word of my *letters* by my *actions*.

12. I shall not now stand to enter into comparison between *myself* and those foolish *boasters*,  
G g 4 that

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\* Ver. 10. [But his bodily presence is weak, and his speech contemptible.] The ancient writers represent St. Paul as a man of a *low stature*, with *mean aspect of body* a *bald head*, and an impediment in his *speech*. Which testimonies, added to the several expressions of this and the eleventh chapters, make it highly probable, that it was these natural and *bodily defects* he means by his *infirmity* and *weakness*, and *his thorn in the flesh*. See there in chap. xii. 7.

A. D. 57. *pare* ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves amongst themselves are not wise.

13 But we will not boast of things without *our measure*, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you; for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our measure*, *that is*, of other mens labours; but having hope when your faith is increased, that we shall be enlarged by you according to our rule abundantly.

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another mans line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

performance of the gospel ministry, and in the successes wherewith God has blessed them in mens conversion to the Christian faith.

that admire themselves, because they consider no body's accomplishments but their *own*.

13. Nor shall I insist upon the authority and large *extent* of my apostolical commission; all I say is, that I am commissioned to be the apostle of the Gentiles; and according to it, have come gradually preaching the gospel to the several countries, till I reached you at Corinth.

14. For it is not *my* method to run abruptly from one church to another, without *finishing* my work in *any*, as your *new teachers* do, but to take them *gradually* in my travels, and perfect their conversion as I go along.

15. & 16. And not like *them*, to come into churches that *other* men have planted, and then brag and boast upon other people's labours. I only hope, that as I converted *you* at first, your progress in Christianity will be so good as to enable me to keep my course on beyond your country, and convert still more people to the gospel.

17. If your *new teachers* therefore are for boasting, let them, if they can, boast in a *regular* per-

18. For



18 For not he that commendeth himself is approved, but whom the Lord commendeth. 18. For it is not the vain ap-<sup>A. D. 57.</sup>plauses that men give *themselves*, that signify any thing; it is God alone that can duly recommend a Christian *apostle*, by the gifts of his *Holy Spirit*, and his blessing upon the work of their ministry.

## CHAP. XI.

*To preserve the Corinthians in a good Opinion of himself, and a just Sense of his Apostolical Authority, against the Suggestions of the false Teachers; the Apostle enlarges upon one of their chief Insinuations, viz. That of not taking Maintenance of their Church. Exposes their Pride and Subtily, particularly of the Judaizing Part of them. Compares himself with, and justly prefers himself to them, on all Accounts; on his innumerable Sufferings for Christ's Religion, his unwearied Labours in the Church. his constant Cares and Fears for, and his compassionate Tenderneſs to, all its members.*

1 **W**ould to God you could bear with me a little in my folly; and indeed bear with me. **I** Request therefore of your boasting *teachers*, and of all that itill adhere to them, in my disparagement, to bear with what I am thus \* forced to say in my own commendation, and not interpret it as vanity and ambition.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. 2. I do it purely from the pious care I have of your welfare, that as I have made you a Christian church, the spouse of Christ, I may keep you chaste and uncorrupted in the love of him, and his true religion.

3 But I fear, lest by any means as the serpent beguiled Eve through 3. For the busy and designing temper of those men, makes me dread you should be seduced from it,

A. D. 17. through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh, preacheth another Jesus whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that you might be exalted, because I have preached to you the gospel of God freely?

it, by the subtle insinuations of the same evil Spirit that drew our first parents into sin.

4. You that follow these *new teachers*, can bear *their* boastings patiently enough. And indeed, did they propose to you a greater and better *Saviour*, or preach a more holy and comfortable *doctrine*, or bestowed any larger gifts of the *Holy Spirit* upon you, than I have already done, you were in the right in so doing, and in esteeming them as greater and more excellent *apostles* than I am.

5. But this you cannot say; for I have *spoken* and *done* that which gives me equal pretensions with any other apostle whatever. (See 1 Cor. xv. 8, 9.)

6. For if I be not, in outward accomplishments, the most plausible and fine *speaker*, yet have I, by my *sincerity* in preaching, and the *powers* by which I have confirmed it, sufficiently convinced you of my complete abilities in the *Christian religion*.

7. As to the distaste they would \* seem to take at my *working* for my livelihood among you, and not insinuating upon my privilege of *maintenance* from your church;

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\* Ver. 7. See 1 Cor. ix.

Ibid. [Would seem to take.] For as angry as you are on one side, Ἐν ᾧ ἐλάμβανον, ἐσκανδαλίζομαι. [Yet had I actually been maintained by you, you would more likely have taken it ill on the other side, says Oecumenius.]

church ; I hope it was no *injury* to teach you your Chris-<sup>A. D. 57.</sup> tian religion of *free-cost*, and undergo the labours of a *trade*, to be the more capable of serving you.

8 I robbed other churches, taking wages of them to do you service.

9 And when I was present with you, and wanted. I was chargeable to no man : for that which was lacking to me, the brethren which came from Macedonia supplied : and in all things have I kept myself from being burdensome unto you, and so will I keep myself.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore ? because I love you not ? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion, that wherein they glory, they may be found even as we.

13 For such are false apostles, deceitful workers, transforming themselves into

8. & 9. On the contrary, it should rather seem a mark of *kindness*, that I should receive supplies of other churches, when I was in want, on purpose to excuse you absolutely from it. And I have good reason why I *still* keep my resolution to do so.

10. Nay, I protest by the very truth of the *gospel*, I will keep it, and make it matter of glorying and valuing \* myself for thus preaching *freely* to the churches of Achaia.

11. & 12. Not that I refuse maintenance from you out of any disgust or dislike to your church. Far otherwise, God knows. But I do it chiefly to stop the mouths of your *Judaizing* teachers, that pretend (and indeed only pretend †), to preach of *free-cost*, and to show them I can *really* do what they make only a *pretence* to.

13. Those men, while they derogate from my apostleship, are evidently *themselves* designing and *false apostles* ; having nothing but the

\* Ver. 10. See 1 Cor. ix. from 15th to 19th verse.

† Ver. 12. [Wherein they glory, [but had no reason to glory. For says Theodoret, "Εδειξεν αὐτὸς λόγῳ κομπάζοντας, λάτρεα ὃ χρηματίζομένους. The apostle means, [that they boasted of it, but privately got all the money they could.]

**A. D. 57.** into the apostles of the outside and appearance of  
 Christ. that sacred function.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly in this confidence of boasting.

*some* perhaps may call it

18 Seeing that many glory after the flesh, I will glory also.

18. And whereas your *Judaizing* teachers do so much exalt themselves upon the outward privileges of their *birth*, and extraction from Abraham and the patriarchs, and being members of the ancient church of God by *circumcision*; I can set myself upon the level with them in those points too.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise. since, as wise as they are, they can bear a great deal more from those false and foolish *pretenders*.

20 For ye suffer if a man bring you into

14. & 15. And since the devil, their grand master, is wont to assume the shape of an *angel of light*, when he intends the most dangerous deceits; no wonder his *scholars* should venture their errors and delusions, under cover of the truly apostolical, and *gospel* ministry; but they shall one day receive the due recompence of such wickedness.

16. While therefore such hypocrites as *these* can have the face to magnify themselves, you must suffer *me* to speak more of *myself* as a true *apostle*, than otherwise I would do.

17. Indeed I have no positive *command* from Christ to insist thus far upon my own character; I do it from *prudential* considerations of the just and necessary occasion given for it; though

18. And whereas your *Judaizing* teachers do so much exalt themselves upon the outward privileges of their *birth*, and extraction from Abraham and the patriarchs, and being members of the ancient church of God by *circumcision*; I can set myself upon the level with them in those points too.

19. And I hope those *profelytes* they have gained over to them, will pardon my folly in so doing, since, as wise as they are, they can bear a great deal more from those false and foolish *pretenders*.

20. For it is plain they suffer them to impose upon their understandings

into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak: howbeit where-soever any is bold (I speak foolishly) I am bold also.

22 Are they Hebrews? so *am* I: are they Israelites? so *am* I: are they the seed of Abraham? so *am* I:

23 Are they ministers of Christ? (I speak as a fool) I *am* more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

death I have gone through for the sake of Christ and his *gospel*; trials that *they* have had little or no share of.

24 Of the Jews five times received I forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck; a night

standings and *principles*, and to A. D. 57. insult their *persons*; they resent not the most abusive behaviour from them.

21. Thus they patiently permit the very \* people that despise and undervalue me, to use them \* with the utmost pride and indignity. But as weak and insignificant a man as they represent *me*; what is there in which *I* am not able to compare with *them*?

22. If *they* be the descendants of Abraham, Jews by *birth*, by *language* and *religion*, so *am* I.

23. If *they* boast of their *Christian ministry*, you may perhaps think me vain, but it is true, if I say, I have far surpassed them in *that* capacity: witness my unspeakable toils and labours, my innumerable stripes, the many imprisonments, and hazards of

24. & 25. I was whipt five times with thirty-nine † strokes at a time, by order of the *Jewish* governors. Thrice I was lashed by the *heathen* officers (Acts xvi. 23.), once stoned (Acts xiv. 19.), thrice shipwrecked, and for

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\* Ver. 21. [Κατὰ ἄτιμίαν λέγω, I speak as concerning reproach,] i. e. either the reproaches and insults those *teachers* used toward their *followers*; or such as they treated St. Paul with. I have expressed both senses.

† Ver. 24. See Deut. xxv. 3. Joseph. Antiq. Lib. IV. chap. viii.

A. D. 57. night and a day I have  
— been in the deep :

a night and a day was tost upon  
a piece \* of wreck before I could  
get to land.

26 In journeying  
often, in perils of wa-  
ters, in perils of rob-  
bers, in perils by *mine*  
*own* countrymen. in  
perils by the heathen,  
in perils in the city,  
in perils in the wilderness, in perils in the sea, in perils a-  
mong false brethren ;

26. Innumerable have been my  
dangers and hardships in tra-  
vels by sea and land, in city  
and † country, from Jews and  
Gentiles, and from *false brethren*  
of all kinds.

27 In weariness and  
painfulness, in watch-  
ings often, in hunger  
and thirst, in fastings  
often, in cold and na-  
kedness.

27. I have borne the labours of  
the *day*, and the watchings of the  
*night* : the uneasiness of *want*, and  
the *voluntary* pains of severe *ab-*  
*stinence* ; and have sometimes not  
had wherewithal to skreen me  
from cold and nakedness.

28 Besides those  
things that are with-  
out, that which com-  
eth upon me daily,  
the care of all the  
churches.

28. Nor are these *outward* and  
bodily inconveniencies, the whole  
of my Christian sufferings ; still  
greater and more constant are the  
*inward* cares, the jealousies and  
fears I have for all the churches I  
have planted.

29 Who is weak,  
and I am not weak ?  
who is offended, and  
I burn not ?  
temper my *own*, and  
a soul is perverted, prejudiced, or misled in his *Christian*  
principles,

29. Not a Christian member in  
any *one* of them is afflicted, whe-  
ther in mind or body, but I sym-  
pathize with him, make *his* dis-  
temper my *own*, and bear part of his burden. Not  
a soul is perverted, prejudiced, or misled in his *Christian*  
principles,

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\* Ver. 25. So Theodoret, Τητέσι τε σκάφης διαλυθίντος, πᾶσαν τὴν τε νύκτα καὶ τὴν ἡμέραν διτελεῖται τῇδε κακίῃσιν ὑπὸ κυμάτων φερόμενος. i. e. the ship being shattered to pieces, he lived a whole night and a day, tost upon a part of its wreck.

† Ver. 26. [In perils in the wilderness. Ἐν ἐρημίᾳ, in the country.] For so the word signifies very often. It is here opposed to ἐν πόλει, the city. We read of no *woods* or *wildernesses* St. Paul suffered in.

principles, but *my* heart is all on fire with zeal to A. D. 57. strengthen and recover him.

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king, kept the city of the Damascenes with a garrison, desirous to apprehend me :

33 And through a window in a basket was I let down by the wall, and escaped his hands.

30. & 31. These are such matters, such sufferings, and such affections as *these*, may warrant *me* to boast, if *any* boasting be at all warrantable. And for the truth of these facts, I appeal to the ever-blessed God, the Father of our Lord Jesus Christ, whose apostle I am.

32. & 33. My very entrance upon my *apostolical* ministry, was an entrance into a *suffering* state. For at Damascus, the first place of my preaching, the *Roman* governor, at the instigation of the obstinate Jews, ordered watch and ward to apprehend me \*; but the *Christian* converts let me down the town-wall in a basket, and so I escaped.

## CHAP. XII.

*To weigh down still more the Disparagement the false Teachers had cast upon him, the Apostle further prefers himself to them, on Account of the special Revelations that God had vouchsafed to make to him. But instances chiefly in one. He is not puffed up into Pride by these great Favours and Privileges. God had provided him a natural Remedy against such an Abuse of them, viz. A Thorn in his Flesh, his bodily Infirmities. wherewith his wicked Adversaries reproached and mortified him. Yet he glories in these divine Revelations as manifest Proofs of a true Apostleship. Touches again upon his prudent Resolution not to take Maintenance from their Church. Confutes the groundless Insinuation*

\* Ver. 32 and 33. Acts ix. 23, 24, 25.

A. D. 57.

ation of his Adversaries, that he made private Gains of them, though he apparently refused to take any thing of them. Expresses again his Tenderneſs toward them, and wiſheth he may find no Neceſſity of puniſhing their Obſtinacy at his next Viſit to their Church.

1 IT is not expedient for me doubtleſs to glory: I will come to viſions and revelations of the Lord.

the excellency and truth of my apoſtleſhip above theirs, from thoſe ſpecial revelations God has been pleaſed to make me.

2 I knew a man in Chriſt, above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth) ſuch an one caught up to the third heaven.

of the habitation and ſociety of bleſſed angels and ſpirits.

3 And I knew ſuch a man (whether in the body, or out of the body, I cannot tell: God knoweth:)

4 How that he was caught up into Para-diſe, and heard unſpeakable words, which it is not lawful for a man to utter.

1. IT is needleſs for me to enlarge any further on what I have done and ſuffered for the goſpel, beyond any of your new teachers. But I ſhall give you one demonſtration more of

the excellency and truth of my apoſtleſhip above theirs, from thoſe ſpecial revelations God has been pleaſed to make me.

2. Among ſeveral of which I ſhall chooſe to inſtance at preſent but in one. About fourteen years ago, being about eleven\* years after my firſt conversion to Chriſtianity, I was, methought caught up into the third heaven, having a glorious manifeſtation of the majeſty of God made to me, and ſociety of bleſſed angels and ſpirits.

3. Whether, in this manifeſtation, my ſoul was ſtill joined to my body, or ſeparately conveyed into that bleſſed abode, God only knows, for I am not able to determine it.

4. I can only ſay, I was in Para-diſe, the ſeat of the bleſſed, and had a clear and certain revelation of ſuch things made to me, as I am no way able to † expreſs.

5. Though

\* So Dr. Whitby placeth it, *Anno Domini* 46. and to have been made at Lyſtra, Acts xiv.

† Ver. 4. [Ὁτις ἐξ ἐν, It is not lawful for a man to utter, or it is not poſſible, as the word often ſignifies; ἡ νόμος καὶ φάσμα

παρεῖναι



5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

ly triumph in them. but the sufferings and apt to despise me.

6 For though I would desire to glory, I shall not be a fool: for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that*

7 And lest I should be exalted above measure, through the abundance of the revelations, there was given to me \* a thorn in the flesh, the messenger † of Satan to buffet me, lest I should be exalted above measure.

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5. Though therefore I had waived all my own actions and qualifications, yet these are such divine favours toward me, and testimonies *for* me, that I may just-

As to myself, I boast in nothing reproaches for which others are

6. These I could much longer dwell upon, without any just imputation of folly and vanity, (for they are nothing but truth) but I shall say no more, but shall refer myself to what you and other christians plainly know of me.

he heareth of me.

7. Nay, indeed, GOD has provided against my too high conceit of myself, upon account of these favours of divine revelations to me. For along with them I have those natural infirmities and defects \* of body, which my adversaries, those † emissaries of Satan, lay hold of as occasions, (though very unjust ones) to reproach and despise me, and render my ministry

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παρανόμιον τινος εἶναι, ὅτι ἐξ ὧν δοκῶμεν εἶναι ἀγαθὰ ἀποδείκνυνται εἰς τὸ ὅτι οὐκ ἐσμὲν. Not unlawful by any divine command, but impossible to be expressed in human language, as they were perfectly divine and heavenly things. Clem. Alexand. Strom. v. p. 386. Or it, by the unpeakable words, *ἀόρατα ὀφθαλμοῦ*, and not lawful to be uttered, is meant forbidden to St. Paul to mention, or leave in writing, to Christians, it may be probably understood of things relating to the future events that were to fall out in the church, whereof this apostle had some revelation in part; but the full particulars were reserved to St John, and are seen in his Book of Revelation. Compare 2 Cor. ii. 3—13. 1 Tim. iv. 1—5. with Rev. i. 1, 2, &c.

\* Ver. 7. [A thorn in the flesh.] See Note on chap. x. 10. and Dr Whitby on this place. See also and compare Numb. xxxiii. 55. Josh. xxiii. 13. Judges ii. 3. Ezek. xxviii. 24.

† Ibid. [The messenger of Satan to buffet me.] "Ἀγγελος σατάν ὡς με πηλαφίζει, So as that the messenger of Satan buffet-

lets,

A. D. 57. *stry contemptible. A thing sufficient to humble and keep me within due thoughts of myself.*

. 8 For this thing I besought the Lord thrice, that it might depart from me.

Jesus Christ to deliver me from them, for the benefit and freer progress of his gospel.

9 And he said unto me, My \* grace is sufficient for thee : for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

wrought by it. Upon which consideration I am, for the future, so far from being ashamed of these infirmities, that I glory in them, as more conspicuous demonstrations of those divine endowments Christ has conferred on me.

8. And from whence I have found such inconveniences, in the course of my ministry, that in three solemn prayers I begged of Jesus Christ to deliver me from them, for the benefit and freer progress of his gospel.

9. But his answer was, that the miraculous \* powers and abilities of the holy spirit he had conferred on me, were the most proper and sufficient arguments to convince men of the truth and excellency of my doctrine and ministry ; and that the more infirm and weak the instrument was, the more plain and illustrious was his divine power that

10 Therefore

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fets, or might buffet me. (Acts xii. 21, 22, 23.) I have paraphrased this passage, according to the learned Dr. Whitby's interpretation, as the clearest and most agreeable to other passages in these epistles. If the reader does not approve of it, he may chuse that sense which several of the antient fathers, Chrysostom and Cæcumenius, &c. give of it, who, by the thorn in the flesh, understand his afflictions and persecutions, which his adversaries, the messengers of Satan, brought upon him. Our translation seems to make the thorn in the flesh the same with the messenger of Satan, which is impossible.—For the thorn was given or sent from God, and therefore could not be the messenger of Satan. The particle *ἐν*, therefore is plainly transposed; and should, in natural construction, come before *ἀλλὰ*. A transposition not uncommon to that of *ve*, and other particles in the Hebrew.

\* Ver. 9. [My grace, &c.] *ἡ χάρις μου*. My gift, i. e. the gift of the spirit, for demonstrating the truth of his doctrine by miracles.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

the most absolute argument of the truth and excellency of my cause.

11 I am become a fool in glorying, ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, tho' I be nothing.

of my hands; who, though I attribute nothing to myself, am yet, by the miraculous gifts and favours of God, upon the level with any other apostle whatever.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

conversion to the gospel.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

them, but none from you. And I hope I am to be pardoned for doing you a favour.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you; for I seek not yours, but you; for the children ought not to lay up

10. Wherefore I patiently endure all the scoffs and reproaches of my obstinate opposers, all the distresses and persecutions raised against me for Christ's sake, looking upon that divine power and providence that supports me in, and carries me through them, as

11. Whatever lengths therefore I have run in my own commendation and defence, they are owing to you; to stop the mouths of your false boasters, and preserve you from being seduced by them. It was your part indeed to have vindicated and commended me, and taken that work out

12. For the truth whereof I need only appeal to that patience and constancy with which I preached to your church, and those miraculous and successful performances by which I wrought your

13. What spiritual endowments that any other churches have, were denied to you; or wherein was I wanting to you? I used you in all respects as I did the best of them, excepting that indeed I had maintenance from

14. I took none of you the first time I was personally preaching among you, nor intended it at my second coming; which your continued disorders \* kept me from; and I shall hold the same resolution in my third visit intended you. I look upon you as my

*A. D. 57.* for the parents, but  
 { the parents for the  
 children.

15 And I will very gladly spend and be spent for you, tho' the more abundantly I love you, the less I be loved.

to be slighted and

16 But be it so, I did not burden you; nevertheless being crafty, I caught you with guile.

more from you by other people.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother; did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think you that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

every thing else, to win most upon you, and do you the most good.

spiritual children, and shall provide for you, without expecting any thing from you.

15. And, as such a father to you all, am I free to bestow all my instructions on you, nay to lay out all my strength in labours for your good; though the returns I have from some of you be only undervalued for my pains.

16. Some of your designing teachers indeed, maliciously suggest, that though I did not take any thing of you myself, 'twas only a cunning fetch to draw the

17. Now, whom do these malicious people mean? Did any one person I employed in your church take a farthing of any one of you?

18. I sent Titus, for instance, and another christian brother with him; did either of them do it! Did they not exactly follow my example, and maintain themselves without the least present or contribution from your church?

19. And let no insinuation make you think I am not sincere in what I now say, *or* that I sent them, because \* I would shift off my own journey *to* you. As God is true, and as I am an apostle of Christ and his gospel, there is no such thing. I did that, as I do

20 For

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\* Ver. 19. Chap. i. 23, 24. ii. 1.

20 For I fear, lest when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not; lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed.

20. I deferred my coming, in A. D. 57, hopes of the reformation of your notorious offenders, by my clemency toward them: For I dreaded that if I came at *that* time, I should be obliged to be very severe upon several of those proud, quarrellsome and factious persons. An extremity I am loth to come to, and that would render our meeting but very unpleasant to one another.

21. I justly feared, that God, for their obstinacy, had still left those unclean <sup>†</sup> people in their <sup>†</sup> 1 Cor. i. 2. unrepented uncleanness; and that I should have the sorrow and mortification of reducing them by methods of sharpness and severity.

### C H A P. XIII.

*He threatens to punish his obstinate opposers, at his next coming among them. In the mean time, exhorts them earnestly to a reformation, and professes he should be right glad to find no occasion to shew the power he has to vindicate himself and punish them. The salutations and conclusion.*

1 **T**HIS is the third time I am coming to you: In the mouth of two or three witnesses shall every word be established. testimony of two or three witnesses carries a cause in any court.

1. **R**EMEMBER then I make you a third promise to come and visit you at Corinth; and my *thus repeating* my engagements, ought as fully to satisfy you of the certainty of my performance, as the

three witnesses carries a cause in

2. And

**A. D. 57.** 2 I told you before, and foretel you as if I were present the second time, and being absent, now I write to them which heretofore have sinned, and to all other, that if I come again, I will not spare.

3 Since ye seek a proof of Christ speaking in me, which to you ward is not weak, but is mighty in you.

4 For though he was crucified through weakness \*, yet he liveth by the power of God: for we also are weak in him, but we shall live with him by the power of God toward you.

\* 1 Pet iii  
13.

divine powers conferred upon me that are abundantly sufficient to vindicate me, and convince them.

5 Examine yourselves, whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you †, except ye be repro-  
tates?

2. And let your unreformed and scandalous transgressors know, That having thus repeated my threats upon them: if I should come and find them in no better mind, I shall certainly be as good as my word, and be hard upon them, be they as many as they will.

3. And since some of your false teachers have been so arrogant, as to challenge me to give sufficient evidences and characters of my apostolical commission, they shall find, to their cost, what power and authority Christ has invested me with.

4. For as Christ himself, by the infirmities of his human nature was liable to sufferings, and actually suffered upon the cross; but by the divine power dwelling in him, was raised to an endless and immortal glory; so I that am his true apostle, as weak and afflicted as I am at present, have yet those

5. Let those busy and factious examiners of me and my ministry, look into and try themselves first, whether they be true christians themselves. They know the rule whereby to try themselves † and their doctrines; or else they are but bad christians indeed. Namely, have you the spirit of Christ dwelling in you? Do you shew it forth by the fruits of the spirit,

*spirit*, in the virtues of your lives? Or, is the *doctrine* A. D. 57- you teach or embrace the true *doctrine* of *Christ*? And has *Christ* bestowed on *you* the same power of *miracles* to confirm it, as he has upon *me*?

6 But I trust that ye shall know that we are not reprobates \*. 6. As to myself, I doubt not, but when I come among them, to show my own apostleship, to be genuine and authoritative by characters plain enough in the *punishments* I am like to inflict upon *them*.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates \*. 7. In the mean while I pray God none of them may remain so obstinate, as to give me the sad occasion of showing my authority; I had much rather they should reform, than take the opportunity of proving my power upon them. Let them live and act worthy of

their holy profession; and I am little concerned how low their opinion of me may be.

8 For we can do nothing against the truth, but for the truth. 8. Only be it never so severe, I must promote the honour of the *gospel religion*, and cannot neglect it.

9 For we are glad when we are weak, and ye are strong: and this also we wish, even your perfection. 9. It is a much greater pleasure to me, to have my hands held from punishing, by their timely repentance. For it is the spiritual good and benefit of you all that I chiefly aim at, and most heartily wish for.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. 10. And therefore I give them this previous notice, to prevent the severe use of my apostolical authority upon them, which I always endeavoured to manage in so tender and prudent a manner, as may best answer the wise ends for which *Christ* invested me with it, viz. the *reformation* rather than the *punishment* † of offenders.

11. And

\* Ver. 5, 6, 7. *Reprobates*—*ἀνομικοί*. See Tit. i. 16. Rom. i. 28. 2 Tim. iii. 8. With the notes on these passages, showing the true sense of this word, and the impropriety of our translation of it, as it mostly sounds in our English language.

† Chap. x. 8.

A. D. 57. 11 Finally, brethren, farewell †: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

not fail to support and blefs you.

12 Greet one another with an holy kifs.

13 All the saints salute you.

14 The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy ‡ Ghost, be with you all. Amen.

¶ The second epistle to the Corinthians, was written from Philippi a city of Macedonia, by Titus and Lucas.

11. And thus, dear brethren, I take my present leave of you. Regulate † and perfect whatever is amiss among you, exhort and encourage one another to it; endeavour to become an uniform and peaceable society, and then God, the author of peace and love, will

12. Salute one another with your usual kifs of love and charity.

13. All the christians of these parts salute you.

14. The favour and love of CHRIST JESUS, the love of GOD the FATHER, and the communion of the gifts of the HOLY ‡ GHOST, be with you all. Amen.

The Second Epistle to the Corinthians, written from Philippi, a city of Macedonia, by Titus and Luke, *Anno Dom. 57*, the latter end of the year.

† Ver. 11. *καταρτίζετε*, Be perfect, or be reformed *ἀναπλῆναι τὰ κενώματα*, Mend what is amiss. Chrysostom. And see Le Clerc upon this place. Or act suitable to your profession. Dr Sykes on Heb. x. 5.

‡ Ver. 14. *Communion of the holy ghost*. Compare Ephes. i. 17. Col. i. 9. Numb. xi. 29.